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HIS  
MAJESTIES

Declaration:  
TO ALL HIS LOVING  
SUBJECTS,

Of the causes which moved him to  
dissolve the last Parliament.

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Published by His Majesties speciall command.

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L O N D O N :  
Printed by ROBERT BARKER, Printer to  
the Kings most Excellent Majestie: And  
by the Assignes of JOHN BILE.

M D C X L.





1766





# His Majesties DECLARATION

To all His loving Subjects:

Of the causes which moved him to  
dissolve the last Parliament.

**T**HE KINGS most  
Excellent Majestie  
well knoweth, That the  
Calling, Adjourning, Pro-  
roguing, and Dissolving of Parliaments,  
are undoubted Prerogatives insepara-  
bly annexed to his Imperiall Crown, of  
which he is not bound to render any ac-

count but to God alone, no more then of his other Regall actions.

Nevertheless his Majestie, whose Piety and Goodnesse have made him ever so order and govern all things, That the cleernesse and candor of his Royall heart may appear to all his Subjects, especially in those great and publike Matters of State, that have relation to the weal and safety of his People, and the honour of his Royall person and government: Hath thought fit, for avoiding and preventing all sinister constructions and misinterpretations, which the malice of some persons ill-affected to his Crown and Sovereignty, bath or may practise to infuse into the mindes and ears of his good and faithfull Subjects, to set down by way of Declaration, the true causes aswell of his Assembling, as of his Dissolving the late Parliament.

**I**T is not unknown to most of his Majesties loving Subjects, what discouragements he hath formerly had by the undutifull and seditious carriage of divers of the lower house in preceding Assemblies of Parliament, enough to have made him averse to those ancient and accustomed wayes of calling his people together, when in stead of dutifull expressions towards his Person and Government, they vented their own malice and disaffections to the State, and by their subtle and malignant courses, endeavoured nothing more then to bring into contempt and disorder all Government and Magistracy.

Yet his Majestie well considering that but few were guilty of that seditious and undutifull behaviour, and hoping that time and experience had made  
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his loving Subjects sensible of the distemper the whole Kingdom was in danger to be put into by the ill govern'd actions of those men, And his Majestie being ever desirous to tread in the steps of his most noble Progenitors, was pleased to issue forth his Writs under the great Seal of England, for a Parliament to be holden on the thirteenth day of April last.

At which day, his Majesty by the Lord Keeper of his great Seal was graciously pleased to let both houses of Parliament know, how desirous he was, That all his people would unite their hearts and affections in the execution of those Counsels that might tend to the Honour of his Majestie, the safety of his Kingdoms, and the good and preservation of all his people. And withall how confident he  
was



was that they would not be failing in their duties and affections to him and to the publique.

He laid open to them the manifest and apparant mischiefs threatned to this and all his other Kingdoms, by the mutinous and rebellious behaviour of divers of the Scottish nation, who had by their examples drawn many of his Subjects thereinto a course of disloyalty and disobedience not fit for his Majestie in honour, safety, or wisdom to endure.

How to strengthen themselves in their disloyall courses, they had addrest themselves to forraign States, and treated with them to deliver themselves up to their protection and defence, as was made apparant under the proper hands of the prime Ring-leaders of that Rebellious faction.

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These courses of theirs, tending so much to the ruine and overthrow of this famous Monarchy, united by the descent of the Crown of England upon his Majestie, and his Father of blessed memory; his Majestie (in his great wisdom, and in discharge of the trust reposed in him by God, and by the fundamentall laws of both Kingdoms, for the protection and government of them) resolved to suppress, and thereby to vindicate that soveraigne power entrusted to him. He had by the last Summers triall found, that his grace and goodnesse was abused, and that contrary to his expectation and their faithfull promises, they had, since his being at Barwick, and the Pacification there made, pursued their former rebellious designs, and therefore it was necessary now for  
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his Majestie by Power to reduce them to the just and modest condition of their obedience and subjection, which when ever they should be brought unto, or seeing their own errours, should put themselves into a way of humility and obedience becoming them, his Majestie should need no other Mediatours for Clemency and Mercy to them, then his own Piety and Goodnesse, and the tender affection he hath ever borne to that his native Kingdom.

This being of so great weight and consequence to the whole Kingdom, and the charge of an Army, fit to master such a businesse, amounting to so great a sum as his Majestie had no means to raise, having not onely emptied his own coffers, but issued between three and four hundred thousand pounds which he bor-

rowed of his servants, upon security out of his own estate, to provide such things as were necessary to begin such an action with; his Majestie after the example of his Predecessors, resorted to his people in their representative body the Parliament, whom he desired (with all the expressions of grace and goodnesse which could possibly come from him) That taking into serious and dutifull consideration the nature of these bleeding evils, and how dangerous it was to lose the least minute of time, lest thereby those of Scotland should gain opportunity to frame their parties with forraign States, that they would for a while lay aside all other debates, and passe an Act for the speedie payment of so many Subsidies as might enable his Majestie to put in readinesse for this Summer those things which

which were to be prepared in force, so  
 great an Army could be brought into  
 the field. For further supply necessary for so  
 great an undertaking, his Majesty de-  
 clared that he expected it not till there  
 might be a happy conclusion of that Ses-  
 sion, and till their just grievances might  
 be first graciously heard and relieved.  
 Wherein, as his Majesty would  
 most willingly have given them the pre-  
 cedence before matter of supply, if the  
 great necessity of his occasion could have  
 permitted, so he was graciously pleased  
 for their full assurance and satisfaction  
 therein to give them his Royal word,  
 That without determining the Session  
 upon granting of the Subsidies, he would  
 give them before they parted, as much  
 time as the season of the year, and the



great affairs in hand would permit, for considering all such Petitions as they should conceive to be good for the Common-wealth, and what they could not now finish, they should have full time to perfect towards Winter; his Majesty graciously assuring them, that he would go along with them for their advantage through all the expressions of a gracious and pious King, to the end there might be such a happy conclusion of that as might be the cause of many more meetings with them in Parliament. From their first assembling untill the 21. of April, the house of Commons did nothing that could give his Majestie any content or confidence in their speedy supplying of him: Whereupon he commanded both the houses to attend him in the Banqueting house at Whitehall in  
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the afternoon of that 21. day of April.  
Where by the Lord Keeper his Majestie put them in minde of the end for which they were assembled, which was for his Majesties supply, That if it were not speedy, it would be of no use unto him; Part of the Army then marching at the charge of above a hundred thousand pounds a moneth, which would all be lost if his Majestie were not presently supplied, so as it was not possible to be longer forborn. Yet his Majestie then expressed that the supply he for the present desired, was onely to enable him to go on with his designes for three or four moneths, and that he expected no further supply till all their just grievances were relieved. *And because his Majestie had taken notice of some misapprehensions*  
about

about the levying of the Shipping money,  
 his Majestie commanded the Lord  
 Keeper to let them know, That he never  
 had any intencion to make any Revenue  
 of it, nor had ever made any; but that all  
 the money Collected had been paid to the  
 Treasurer of the Navy, and by him  
 expended, besides great sums of money  
 every year out of his Majesties own  
 purse. *And so he said.*  
 That his Majestie had once resolved  
 this year to have levied none, but that he  
 was forced to alter his resolution, in re-  
 gard he was of necessity to send an Army  
 for reducing that of Scotland, during  
 which time it was requisite the Seas  
 should be well guarded. And besides  
 his Majestie had knowledge of the  
 great Fleets prepared by all neighbour-  
 ing Princes this year, and of the insu-  
 lencies

lencies committed by those of Algiers, with the store of Ships which they had in readinesse.

And therefore though his Majesty for this present year could not forbear it, but expected their concurrence in the levying of it, yet for the future to give all his Subjects assurance how just and Royall his intentions were, and that all his aime was but to live like their King, able to defend himself and them, to be usefull to his friends and considerable to his enemies, to maintain the Sovereignty of the Seas, and so make the Kingdom flourish in trade and commerce, he was graciously pleased to let them know, That the ordinary Revenue now taken by the Crown could not serve the turn, and therefore that it must be by Shipping money or some other way,

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wherein

wherein he was willing to leave it to their considerations what better course to finde out, and to settle it how they would, so the thing were done which so much imported the honour and safety of the Kingdom; and his Majestie for his part would most readily and cheerfully grant any thing they could desire for securing them in the propriety of their goods and estates, and in the liberty of their persons.

His Majestie telling them it was in their power to make this as happy a Parliament as ever was, and to be the cause of the Kings delighting to meet with his people, and his people with him.

That there was no such way to effect this as by putting obligations of trust and confidence upon him, which as it was the way of good manners with a King, so it was



was a surer and safer course for themselves, then any that their own jealousies and feares could invent, his Majestie being a Prince that deserved their trust, and would not lose the honour of it, and a Prince of such a gracious nature that disdained his people should overcome him by kindnesse.

He had made this good to some other Subjects of his, and if they followed his counsell, they should be sure not to repent it, being the people that were neereest and deereest to him, and Subjects whom he did and had reason to value more then the Subjects of any his other Kingdoms.

His Majestie having thus graciously expressed himself unto them, he expected the House of Commons would have the next day taken into consideration the matter of Supply, and laid aside all

other debates till that were resolved of according to his desire.

But instead of giving an answer therein, such as the pressing and urgent occasions required, they fell into Discourses and Debates about their pretended Grievances, and raised up so many, and of so severall natures, that in a Parliamentary way they could not but spend more time then his Majesties great and weighty affaires could possibly afford.

His Majestie foreseeing in his great wisdom that they were not in the way to make this a happy Parliament, which he so much desired and hoped, That nothing might be wanting on his part to bring them into the right way for his honour, the safety of the Kingdom, and their own good, he resolved to desire the assistance

assistance of the Lords of the higher house, as persons in rank and degree neerer to the Royall Throne, and who having received honour from him and his Royall Progenitors, he doubted not would for those and many other reasons be moved in honour and dutifull affection to his Person and Crown, to dispose the house of Commons to expresse their duties to his Majestie, in expediting the matter of Supply, for which they were called together, and which required so present a dispatch.

For this purpose, his Majestie in his Royall Person came again to the Lords house on Wednesday the 24. day of April, where himself declared to the Lords the cause of his coming, which was, to put them in minde of what had been by the Lord Keeper in his

name delivered unto both houses the first day of the Parliament, and after at Whitehall, how contrary to his expectation the house of Commons having held consultation of Matter of Religion, Property of goods, and Liberty of Parliament; and voted some things concerning those three heads, had thereby given them the precedence before the matter of his supply, That his necessities were such, they could not bear delay, That what ever he had by the Lord Keeper promised he would perform, if the house of Commons would trust him. For Religion, that his heart and conscience went together with the Religion established in the Church of England, and he would give order to his Archbishops and Bishops, that no innovation in matter of Religion should creep

creep in. For the Ship-money, that he never made or intended to make any profit to himself of it, but onely to preserve the Dominion of the Seas, which was so necessary, that without it the Kingdom could not subsist; but for the way and means by Ship-money, or otherwise he left it to them. For property of goods, and liberty of Parliament, he ever intended his people should enjoy them, holding no King so great as he that was King of a rich and free people, and if they had not property of goods, and liberty of persons, they could be neither rich nor free. That if the house of Commons would not first trust him, all his affairs would be disordered, and his businesse lost. That though they trusted him in part at first, yet before the Parliament ended he must totally trust



trust them, and in conclusion they must  
for execution of all things wholly trust  
him. Therefore since the matter was  
no more then who should be first trusted,  
and that the trust of him first was but a  
trust in part, his Majestie desired the  
Lords to take into their considerations  
his and their own Honour, the safety  
and welfare of this Kingdom, with the  
great danger it was in, and that they  
would by their advice dispose the house  
of Commons to give his supply the prece-  
dence before the grievances.

His Majestie being departed, the  
Lords took into serious consideration  
what his Majestie had commended to  
their care, and forthwith laying aside  
all other debates, such was their Lord-  
ships dutifull and affectionate carriage,  
they remembring well what had been  
formerly

formerly declared in his Majesties name to both houses, his Majesties gracious promises and expressions then and at this time, with the pressing and urgent occasions which so much imported the honour of his Majestie and the good of this Kingdom, their Lordships delivered their votes in these words, We are of opinion that the matter of his Majesties supply should have precedence, and be resolved of before any other matter whatsoever; And we think fit there shall be a conference desired with the house of Commons to dispose them thereunto.

Accordingly the next day being Saturday the 25. day of April, a Conference was had in the Painted Chamber by a Committee of both Houses, where the Lord

D Keeper,

Keeper, by the Lords command, told the House of Commons of his Majesties being the day before in person in the higher House, how graciously he had expressed himself, in matter of Religion, Propertie of Goods, and Liberty of Parliament, and that he would therein graciously hear and relieve them, and give them what in reason could be desired, with the effect of what else had bin graciously delivered unto them by his Majestie, as well touching his constant Zeal and affection to the Religion established in the Church of England, as touching the Ship-money, and the necessity of his affairs, which was such, that delay was as prejudiciall as denyall, and that if time were lost, both Houses could not recover it; and therefore their Lordships, though they would move nothing,

thing, nor give any advice concerning Subsidies, but decline it, as that which naturally was to begin with the House of Commons, yet being alike interested and concerned in the honour and safety of the Kingdom, they held it fit to let them know their opinions and desires, which was, That they should go first on with the matter of his Majesties supply, as that which was most necessary and fit to have precedence; And that being done, they would cheerfully joyn with them in the presenting of their Grievances.

The House of Commons having heard their Lordships opinion and desire, instead of concurring with their Lordships in preferring the consideration of his Majesties supply before their Grievances, they spent the whole day

on Munday following being the 27. of April, in taking causelesse exceptions to what had been at the Conference related to them; And the next day being Tuesday the 28. of April, they desired a Conference with the Lords, and their Lordships meeting them presently in the Painted Chamber, they were so far from their expressing of any willingnesse to joyn with their Lordships in what had been upon so weighty reasons recommended unto them, that on the contrary they challenged the Lords for invading the Priviledges of the House of Commons, Alleadging, That the Lords having in the former Conference acknowledged that the matter of Subsidie and Supply ought to begin in the House of Commons, had in their voting that it was fit and most necessary that matter of Supply should

should have precedence before all other businesse, not onely been transported beyond the bounds which their Lordships had formerly set to themselves, but by meddling with matter of Supply, had as far as in them lay, concluded both the matter and order of proceeding, which the House of Commons took to be a breach of their Priviledge, and for it desired reparation of their Lordships.

And because the Lords had in the first Conference enumerated those three particulars, of Religion, Propriety of Goods, and Priviledge of Parliament, the House of Commons collected they had taken notice of some proceedings in their House concerning those particulars, and thereby broken another great Priviledge of the House of Commons established



*blished in Parliament, and called, The Indempnity of the Commons.*

*This how strange and unexpected soever, the Lords heard with patience, and being desirous to remove all impediments, and clear any mistakings that might retard or avert the resolutions of supplying his Majestie, they seriously debated in the higher house what had been objected by the house of Commons, and resolved, first, That their Lordships former voting, That in their opinions his Majesties supply should have precedence before all other matters, was no breach of the Priviledges of the House of Commons. And secondly, That it was no breach of the Priviledges of the house of Commons for their Lordships to hear what his Majestie declared to them,*  
and

and thereupon to report the same to the House of Commons.

*And to the end the house of Commons might have a right understanding of their Lordships proceedings, their Lordships desired another Conference with them, which was accordingly had on Fryday the first of May in the painted Chamber, where by the command of the Lords, the Lord Keeper declared to the house of Commons, That the Lords of the higher house had, as in duty and affection to his Majesties Crown and government they were bound, taken into serious consideration the great and weighty motives of his Majesties calling this Parliament, The great evils and calamities that hung over their heads, and the apparent danger the Kingdom was like to run into, if by*  
*speedy*

speedy and fitting supply his Majestie were not enabled to prevent it. How insupportable delay and protraction was, and how impossible for both houses to recover the losse of time in a matter of so pressing and urgent necessity. That his Majestie had both in the higher house, and in the Banqueting house at Whitehall, expressed his gracious and Princely desire to do all that from a just and gracious King might be expected, whereby this Parliament might have a happy conclusion. How his Majestie had promised all their just grievances should be graciously heard and relieved. That their Lordships were witnesses his Majestie had given his Royall word herein, which their Lordships for their parts did as much trust and confide in as ever Subjects did.

It was also then further declared unto them, That his Majestie had lately honoured their house with his presence again, and had there renewed the remembrance of what had before been delivered to both Houses, with the impossibility of admitting delay, & the clearnes of his Majesties intentions and resolutions, to give all just satisfaction to what with reason could be desired of him.

That his Majestie had taken notice of somewhat voted in the House of Commons concerning Religion, propriety of Goods, and liberty of Parliament, by which his Majestie conceived the matter of his supply set aside, which he had so often and with such weight of reason desired might have precedence.

That his Majestie after very gracious assurances of his constant affection

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and



and zeal for true Religion, and for preventing all Innovations therein, reiterating his often promises for relieving all their just grievances, with his Royall intentions in that particular of Ship-money which he found much stood upon, was pleased to desire their Lordships (as Persons in rank and degree nearest him, in Honour as much or more concern'd then other, and in the safety and prosperity of the Kingdom at least equally interested with others) That in a case of this great and important weight, their Lordships would by their counsell and perswasion encline the House of Commons to give his Majestie a speedy answer and resolution in the matter of Supply. That their Lordships had taken his Majesties desire into serious and dutifull consideration, and  
upon

upon great and solemn debate had, only voted in these words, We are of opinion that the matter of His Majesties supply should have precedence, and be resolved of before any other matter whatsoever. And that they did think fit there should be a Conference desired with the house of Commons to dispose them thereunto; which as it was just and honourable for their Lordships to do, so it was no breach of any priviledge of the house of Commons.

For though their Lordships did admit, That the Bill of Subsidies ought to begin in the House of Commons, and when it is agreed unto by the Lords, must be returned back, and be by their Speaker presented, and therefore their Lordships disclaimed to meddle with Subsidy or Supply, by such beginning in



the higher House, or by naming the number of Subsidies, times of payment, or any such circumstances incident to a Bill; Yet their Lordships might confer and talk about Supplies in generall, and give their advice therein, that being no whit derogatory to the Priviledges of the House of Commons, their Lordships in all reason being likelier to communicate in the Councils and secrets of State, as those that were neerer to the Royall Throne, and having just cause therein to impart their fears and foresight of dangers to the House of Commons.

That such proceedings of their Lordships, as they were grounded upon just and weighty reason, so they were agreeable to ancient usage and custome, and were fully justified by that establishment in Parliament mentioned by the House  
of

of Commons at the last Conference, being made at Gloucester, in the 9. yeer of Henry the fourth, and stiled not the Indempnity of the Commons (as had been said) but the Indempnity of Lords and Commons.

And for the other breach of Priviledge which had been objected, their Lordships declared, That his Majestie had told them the House of Commons had resolved something concerning those three heads, Of Religion, Propriety of goods, and Priviledge of Parliament.

How his Majestie knew of this resolution belonged not to their Lordships to enquire into, their Lordships not meddling with any thing that others said to the King, but what the King said to them.

And that their Lordships were so far from holding it any violation of the Priviledges of the House of Commons for their Lordships to hear what the King declared to them, and for them thereupon to report the same to the House of Commons, that on the contrary in dutie to his Majestie, their Lordships could do no other; and the communicating of it was an argument of affection and desire of good correspondence with the House of Commons, and merited no such misconstruction as had been made of it; neither did that establishment in Parliament 9. H. 4. contain any words that could be construed to make their Lordships proceedings in this behalf any breach of the Priviledges of the house of Commons.

Their Lordships proceedings and intentions

tentions being thus cleared, the Lord Keeper by their Lordships command added further, That their Lordships could not but return to their first grounds and resolutions, which were in all fair and affectionate manner to stir up in those of the House of Commons the just consideration of those great and imminent dangers that threatened the Kingdom at this time; and how dangerous and irrecoverable delay was, and withall to dispose them to take into their first and best thoughts the matter of his Majesties supply, and give him a speedie answer therein.

Which their Lordships were confident would be the means to make this a happy Parliament, and to avert the publike calamities that menaced the ruine and overthrow of this famous Monarchie.

This

*This having been delivered at that Conference in their Lordships names, was by his Majestie most graciously interpreted as the noble testimony of their Lordships affections to his person and government, for which his Majestie by the Lord Keeper the next day gave their Lordships hearty thanks.*

*And withall that nothing on his part might be left undone, his Majestie that morning also being Saterdag the second of May, sent a message to the House of Commons, which was delivered to them in these words;*

*That his Majestie hath divers times, and by sundry wayes acquainted this House with the urgent necessity of supply, and with the great danger inevitably to fall upon the whole State, upon his own honour,*

honour, and the honour of this Nation if more time shall be lost therein. That neverthelesse his Majestie hitherto hath received no answer at all. And therefore considering that as heretofore his Majestie hath told this House, that a delay of his supply is as destructive as a deniall, his Majestie doth again desire them to give him a present answer concerning his Supply, his Majestie being still resolved on his part to make good whatsoever he hath promised by himself or the Lord Keeper.

*After which Message delivered unto them, they spent from nine in the morning till six a clock at night, in many discourses and debates touching their pretended Grievances, but never came to any resolution what Supply they would*

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give



give his Majestie, or whether they would give him any at all, but adjourned the farther debate till Munday following.

At which time, because his Majestie had understood, the matter of Shipping-money was that which was most insisted upon, and that the taking away of that not onely for the present but for the future, would be pleasing and acceptable unto them, his Majestie sent another Message unto them, which was before they entred into any debate delivered unto them in these words.

VWhereas upon Saterdag last his Majestie was pleased to send a Message to this House, desiring you to give a present answer concerning his Supply, to which as yet his Majestie hath had no other, but that upon this day

day you will take it into further consideration, Therefore his Majestie the better to facilitate your resolutions this day, hath thought fit to let you know, That of his grace and favour he is pleased, upon your granting of twelve Subsidies, to be presently passed, and to be paid in three years, with a Proviso that it shall not determine the Session, his Majestie will not onely for the present forbear the levying of any Shipping money, but will give way to the utter abolishing of it by any course that your selves shall like best. And for your Grievances his Majestie will according to his Royall promise, give you as much time as may be now, and the rest at Michaelmas next. And his Majestie expects a

present and positive answer upon which he may rely, his affairs being in such condition as can endure no longer delay.

*Notwithstanding this gracious message, and all other his Majesties former Desires and Promises, and the Lords earnest perswasions, the House of Commons spent eight or nine houres more in debating the matter of Supply, without coming to any resolution at all, and so mixed the consideration of that with other matters impertinent, and trenching highly to the diminution of his Majesties Royal Prerogative, That his Majestie plainly discerned they went about to weary & tire him with delays, And though in words some did not deny to supply him, yet in that also most moved to clog the Bill of Subsidies in such sort,*  
*that*

that his Majestie could not have accepted it without great prejudice to his Prerogative; And they were so far from declaring what they would do, That they entertained themselves with discourses tending to render odious to his people that gracious government of his, under which all his people have, during his happy reign, lived in such peace and felicitie, when all the neighbouring Kingdoms and States were in troubles and combustions.

His Majestie was hereupon enforced by the advice of His Privie Councell to resolve to break up and dissolve the Parliament, from which he could hope for no other fruit then the hindring of His great affairs, and disordering His happy Government.

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And

*And therefore on Tuesday the fifth of May, His Majestie came again in person to the Lords House, and sending for the Speaker, and the House of Commons, when they were come up, said thus;*

MY LORDS,

**T**Here can no occasion of my comming to this House be so unpleasing to me, as this is, at this time: The fear of doing that, which I am to do this day, made me not long ago come to this House, where I expressed, as well my Feares, as the Remedies I thought necessary for the eschewing of it; Unto which, I must confesse, and acknowledge that you, (My Lords of the Higher House) did give me so vvilling an  
Eare,

Eare , and vvith such affection, did shevv your selves thereafter , that certainly, I may say, If there had bin any means to have given an happy end to this Parliament, you took it ; So , that it vvas neither your Lordships fault, nor mine, that it is not so : Therefore in the first place , I must give your Lordships thanks for your good Endeavours.

I hope you remember vvhat my Lord Keeper said to you , the first day of the Parliament, in my Name; VVhat likewise he said in the Banquetting-House in VVhite-hall, and vvhat I lately said to you in this place myself. I name all this unto you , not in doubt that you do not vvell remember it, but to shevv you, that I never said any thing , in vvay  
of



of favour to my people, but that by the grace of God, I vvill punctually, and really perform it.

I know that they have insifted verry much on Grievances, and I vvill not say, but that there may be some (though I vvill confidently affirm, that there are not by many degrees so many, as the publique voice doth make them.) VVherefore I desire you to take notice, now especially at this time, that out of Parliament, I shall be as readie, (if not more vvilling) to hear, and redresse, any just Grievances, as in Parliament. There is one thing, that is much spoken of, though not so much insifted on as others, and that is Religion; Concerning which, albeit I exprefsed my self fully the last day in this place

place to your Lordships, yet, I think it fit again, on this occasion, to tell you, that, (as I am most concerned, so) I shall be most carefull, to preserve, that purity of Religion, which, I thank God, is so well established in the Church of *England*, and that, as well out, as in Parliament.

My Lords, I shall not trouble you long vvith vvords, it being not my fashion; vvherefore to conclude, vvhat I offered, the last day, to the House of Commons, I think is well knowvn to you all, as likevvise hovv they accepted it, vvwhich I desire not to remember, but vvish that they had remembred, hovv, at first, they vvère told, in my Name, by my Lord Keeper, That delay vvvas the vvorst kinde of demiall; yet I vvill

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not

not lay this fault on the vvhole  
 House ( for I vvill not judge so un-  
 charitably of those , vvho ; for the  
 most part , I take to be Loyall , and  
 vvell-affected Subjects ) but , that it  
 hath been the malicious cunning , of  
 some fevv sediciously-affected men ,  
 that hath been the cause of this mis-  
 understanding.

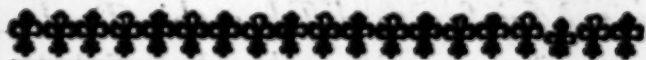
I shall novv end , as I began , in gi-  
 ving your Lordships thanks , for  
 your affection shewvn to me at this  
 time ; desiring you , to go on to assist  
 me , in the maintaining of that Re-  
 gall povver , that is truly mine , and ,  
 as for the Libertie of the people , that  
 they novv so much seem to startle at ,  
 Knovv , ( my Lords ) that no King  
 in the vvorld shall be more carefull  
 to maintain them in , The proprietie  
 of

of their Goods, Libertie of their  
Persons, and true Religion, then I  
shall be.

And novv, my Lord Keeper, do  
vvhat I have commanded  
you.

*Then the Lord Keeper added.*

**M**Y Lords, and you Gentle-  
men of the House of Com-  
mons, The Kings Majestie  
doth dissolve this Parliament.



**B***Y all the proceedings herein  
declared, it is evident to all  
men, how willing and desirous  
his Majestie hath been to make use of*  
G 2 *the*

the ancient and Noble way of Parliament, used and instituted by his Royall Predecessours, for the preservation and honour of this famous Monarchie; and that on his Majesties part, nothing was wanting that could be expected from a King, whereby this Parliament might have had an happy conclusion, for the comfort and content of all his Majesties Subjects, and for the good and safetie of this Kingdom. On the contrary, it is apparant how those of the House of Commons (whose sinister and malicious courses inforced his Majestie to dissolve this Parliament) have vitiated and abused that ancient and Noble way of Parliament, perverting the same to their own unworthy ends, and forgetting the true use and institution of Parliaments.

For

For whereas these meetings and assemblies of his Majestie with the Peeres and Commons of this Realm, were in their first originall, and in the practice of all succeeding ages, ordained and held as Pledges and Testimonies of affection between the King and his People, the King for his part graciously hearing and redressing such Grievances as his People in humble and dutifull manner should represent unto him, and the Subjects on their part, as Testimonies of their dutie, supplying his Majestie upon all extraordinary occasions, for the support of his Honour and Sovereignty, and for preserving the Kingdom in glory and safetie; Those ill-affected members of the House of Commons, in stead of an humble and dutifull way of presenting their Grie-



vances to his Majestie, have taken upon them, to be the Guiders and Directors, in all matters that concern his Majesties Government both Temporal and Ecclesiasticall, and (as if Kings were bound to give an account of their Regall actions, and of their manner of Government, to their Subjects assembled in Parliament) they have in a very audacious and insolent way entered into examination and censuring of the present Government, traduced his Majesties administration of Justice, rendred (as much as in them lay) odious to the rest of his Majesties Subjects, not onely the Officers and Ministers of State, but even his Majesties very Government; which hath been so just and gracious, that never did this or any other Nation enjoy more blessings

sings and happinesse, then hath been by all his Majesties Subjects enjoyed ever since his Majesties accesse to the Crown, nor did this Kingdom ever so flourish in Trade and Commerce, as at this present, or partake of more peace and plentie in all kindes whatsoever.

And whereas the ordinary Revenues of the Crown not sufficing to defray extraordinary charges, it hath ever been the usage in all Parliaments to aid and assise the Kings of this Realm with free and fitting Supply towards the maintenance of their Wars and for making good their Royall undertakings, whereby the Kingdome entrusted to their protection, might be held up in splendor and greatnes, Those ill-affected persons of the House of Commons have been so far from tread-  
ing

ing in the steps of their Ancestours, by their dutifull expressions in this kinde, that contrarily they have introduced a way of bargaining and contracting with the King, as if nothing ought to be given him by them, but what he should buy and purchase of them, either by quitting somewhat of his Royall Prerogative, or by diminishing and lessening his Revenues. Which courses of theirs, how repugnant they are to the duty of Subjects, how unfit for his Majestie in Honour to permit and suffer, and what hazard and dishonour they subject this Kingdome to, all men may easily judge, that will but equally and impartially weigh them.

His Majestie hath been by this meant reduced to such straights and extremities, that were not his care of the publique

lique good and safety the greater, these men (as much as in them lies) would quickly bring ruine and confusion to the State, and render contemptible this glorious Monarchy.

But this forwardnesse and undutifull behaviour of theirs, cannot lessen his Majesties care of preserving the Kingdomes entrusted to his Protection and Government, nor his gracious and tender affection to his people; for whose good and comfort his Majestie by Gods gracious assistance will so provide, that all his loving Subjects may still enjoy the happinesse of living under the blessed shade and protection of his Royall Scepter.

In the mean time, to the end all his Majesties loving Subjects may know,  
H how

how graciously his Majestie is enclined to hear and redresse all the just Grievances of his people, as well out of Parliament as in Parliament, his Majestie doth hereby further declare his Royall will and pleasure, that all his loving Subjects, who have any just Cause to present, or complain of any Grievances or oppressions, may freely addresse themselves, by their humble Petitions to his Sacred Majestie, who will graciously hear their complaints, and give such fitting redresse therein, that all his people shall have just cause to acknowledge his grace and goodnesse towards them, and to be fully satisfied, that no persons or assemblies can more prevail with his Majestie, then the  
 mod H Pietie

*Pietie and Justice of his own Royall  
nature , and the tender affection he  
doth and shall ever bear to all his people  
and loving Subjects.*

FINIS.

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LONDON,  
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Printer to the Kings most Excellent  
Majestie : And by the Assignes  
of JOHN BILL.

MDCXL.

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and loving Subjects,  
and shall ever be to all his people  
and the tender affection he  
bears and Justice of his own Royal  
Majesty

FINIS.

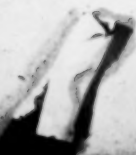
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Majestie: And by the Assignes  
of John Dill.

London.

The new Cannon



... ..



# CONSTITUTIONS

AND

# CANONS

Ecclesiasticall;

Treated upon by the ARCHBISHOPS of  
*Canterbury and York*, Presidents of the Convoca-  
tions for the respective Provinces of *Canter-*  
*bury and York*, and the rest of the Bishops  
and Clergie of those Provinces;

And agreed upon with the KINGS Majesties  
Licence in their severall Synods begun  
at *London and York*. 1640.

In the yeer of the Reign of our Sovereign Lord *Charles*,  
by the grace of God, King of *England, Scotland,*  
*France, and Ireland*, the Sixteenth.

*And now Published for the due observation of them, by His Majesties  
Authority under the Great Seal of England.*



L O N D O N :

Printed by ROBERT BARKER, Printer to the  
Kings most Excellent Majestic: And by the  
Assignes of JOHN BILL. 1640.

CONFIDENTIAL

SECRET

CONFIDENTIAL



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SECRET  
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**C**HARLES,  
By the grace of G O D,  
King of *England, Scot-*  
*land, France*, and  
*Ireland*, Defender of the Faith, &c.  
To all to whom these presents shall  
come, Greeting.

*Whereas our Bishops, Deanes of Our Cathe-*  
*drall Churches, Arch-deacons, Chapters and Col-*  
*ledges, and the other Clergie of every Diocesse*  
A 3 *within*



within the severall Provinces of Canterburie and  
 Yorke, being respectively summoned and called by  
 Vertue of our severall Writs to the most Reverend  
 Father in God, Our right trustie, and right wel-  
 beloved Counceller, William, by divine providence,  
 Lord Arch-bishop of Canterburie, Primate of all  
 England, and Metropolitan, And to the most Re-  
 verend Father in God, Our right trustie and wel-  
 beloved Counceller Richard, by divine providence,  
 Lord Arch-bishop of York, Primate and Metro-  
 politan of England respectively directed, bearing  
 date the twentieth day of Februarie, in the fif-  
 teenth yeer of Our reign, to appear before the said  
 Lord Arch-bishop of Canterburie in Our Cathe-  
 drall Church of S. Paul in London, And be-  
 fore the said Lord Arch-bishop of York, in the  
 Metropolitan Church of S. Peter in York the four-  
 teenth day of April then next ensuing, or elsewhere,  
 as they respectively should think it most conveni-  
 ent, to treat, consent and conclude, upon certain diffi-  
 cult and urgent affairs contained in the said Writs;  
 Did thereupon at the time appointed, and within  
 the Cathedrall Church of S. Paul, and the Metro-  
 politan Church of S. Peter aforesaid, assemble  
 themselves respectively together, and appear in  
 severall Convocations for that purpose, according  
 to

to the said severall Writs, before the said Lord Arch-bishop of Canterburie, and the said Lord Arch-bishop of York respectively. And forasmuch as We are given to understand, that many of Our subjects being misled against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposall, that they are not onely contrary to Our laws, but also introductive unto Popish superstitions, whereas it well appeareth unto Us upon mature consideration, that the said Rites and Ceremonies which are now so much quarrelled at, were not onely approved of, and used by those learned and godly Divines, to whom at the time of Reformation under King Edward the sixth, the compiling of the Book of Common Prayer was committed (divers of which suffered Martyrdom in Queen Marios dayes) but also again taken up by this whole Church under Queen Elizabeth, and so duely and ordinarily practised for a great part of her Reign (within the memory of divers yet living) as that it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to savour of Popery.

And albeit since those times, for want of an ex-  
 presse

presse Rule therein; and by subtile practises, the  
 said Rites and Ceremonies began to fall into disuse,  
 and in place thereof, other forrain and unfitting  
 usages by little and little to creep in; Yet foras-  
 much as in Our own Royall Chappels, and in many  
 other Churches, most of them have been ever con-  
 stantly used and observed, We cannot now but be  
 very sensible of this matter, and have cause to con-  
 ceive that the authors and fomentors of these jea-  
 lousies, though they colour the same with a pretence  
 of Zeal, and would seem to strike onely at some sup-  
 posed iniquity in the said Ceremonies; Yet, as We  
 have cause to fear, ayme at Our own Royall person,  
 and would fain have Our good Subjects imagine  
 that We Our Self are perverted, and do worship  
 God in a superstitious way, and that we intend to  
 bring in some alteration of the Religion here esta-  
 blished. Now how far We are from that, and  
 how utterly We detest every thought thereof, We  
 have by many publike Declarations, and otherwise  
 upon sundry occasions, given such assurance to the  
 world, as that from thence We also assure Our Self,  
 that no man of wisdom and discretion could ever be  
 so beguiled as to give any serious entertainment to  
 such brain-sick jealousies; and for the weaker sort,  
 who are prone to be misled by crafty seducers, We  
 rest

rest no lesse confident, that even of them, as many as are of loyall, or indeed but of charitable hearts, will from henceforth utterly banish all such causelesse fears and surmises, upon these Our sacred professions, so often made by Us, a Christian Defender of the Faith, their King, and Sovereign. And therefore if yet any person, under whatsoever mask of zeal or counterfeite holinesse, shall henceforth by speech or writing, or any other way (notwithstanding these Our right, hearty, faithfull, and solemne protestations made before him, whose Deputy We are against all and every intention of any Popish innovation) be so ungracious and presumptuous as to vent any poisoned conceits, tending to such a purpose, and to cast these devilish aspersions and jealousies upon Our Royall and godly proceedings, We require all Our loyall Subjects, that they forthwith make the same known to some Magistrate, Ecclesiasticall or Civill; And We straightly charge all Ordinaries, and every other person in any authority under Us, as they will answer the contrary at their utmost perill, that they use no palliation, connivence, or delay therein; but that taking particular information of all the passages, they do forthwith certifie the same unto Our Court of Commission for causes Ecclesiasticall, to be there examined, and pro-

ceeded in with all fidelity and tenderneſſe of Our Royall Maieſtie, as is due to Us their Sovereigne Lord and Governour: But forasmuch as We well perceive that the misleaders of Our well-minded people, do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid Rites and Ceremonies, or some of them, are now insisted upon but onely in some Diocesses, and are not generally revived in all places, nor constantly and uniformly practised thorowout all the Churches of Our Realm, and thereupon have been lyable to be quarrelled and opposed by them who use them not; We therefore out of Our Princely inclination to Uniformity and peace, in matters especially that concern the holy worship of God, proposing to Our self herein the pious examples of King Edward the sixth, and of Queen Elizabeth, who sent forth Injunctions, and Orders about the divine Service, and other Ecclesiasticall matters, and of Our dear Father of blessed memory, King James, who published a book of Constitutions and Canons Ecclesiasticall; and (according to the Act of Parliament in this behalf) having fully advised herein with Our Metropolitan, and with Our Commissioners authorised under Our great Seal for causes Ecclesiasticall, have thought good to give them

them free leave to treat in Convocation, and agree  
 upon certain other Canons necessary for the ad-  
 vancement of Gods glory, the edifying of his holy  
 Church, and the due reverence of his blessed Myste-  
 ries and Sacraments: that as We ever have been,  
 and by Gods assistance (by whom alone We reign)  
 shall ever so continue carefull and ready to cut off  
 superstition with one hand, so We may nolesse ex-  
 pell irreverence and profanenesse with the other,  
 whereby it may please Almighty God, so to blesse  
 Us, and this Church committed to Our govern-  
 ment, that it may at once return unto the true  
 former splendour of Uniformity, Devotion, and  
 holy Order, the luster whereof for some yeers by-past  
 hath been overmuch obscured, through the devices  
 of some ill affected to that Sacred Order, wherein  
 it had long stood from the very beginning of the  
 Reformation, and through inadvertencie of some  
 in authority in the Church under Us: We there-  
 fore by vertue of Our Prerogative Royall, and  
 Supream authority in causes Ecclesiasticall, by Our  
 severall and respective Letters Patents under Our  
 Great Seal of England, dated the fifteenth day of  
 Aprill now last past, and the twelfth day of May  
 then next following, for the Province of Canter-  
 bury; And by Our like Letters Patents dated the



*seven and twentieth day of the same moneth of  
 Aprill, and the twentieth day of the moneth of  
 May aforesaid, for the Province of York,  
 did give and grant, full, free, and lawfull  
 libertie, licence, power and authoritie,  
 unto the said Lord Arch-bishop of Canterbury,  
 President of the said Convocation, for the Pro-  
 vince of Canterbury, and unto the said Lord  
 Arch-bishop of York, President of the said Con-  
 vocation for the Province of York, and to the  
 rest of the Bishops of the said Provinces, and unto  
 all Deanes of Cathedrall Churches, Arch-deacons,  
 Chapters and Colledges, and the whole Clergie of  
 every severall Diocesse, within the said severall  
 Provinces, and either of them, that they should  
 and might from time to time, during the present  
 Parliament, and further during Our will and plea-  
 sure, conferre, treat, debate, consider, consult, and  
 agree of and upon Canons, Orders, Ordinances,  
 and Constitutions, as they should think necessary,  
 fit, and convenient for the honour and service of  
 Almighty God, the good and quiet of the Church,  
 and the better government thereof, to be from time  
 to time observed, performed, fulfilled, and kept, as  
 well by the said Arch-bishop of Canterbury, and  
 the said Arch-bishop of York, the Bishops, and  
 their*

their successours, and the rest of the whole Clergie of the said severall Provinces of Canterbury and York, in their severall Callings, Offices, Functions, Ministeries, Degrees, and Administrations; As by all and every Dean of the Arches, and other Judges of the said severall Arch-bishops, of Courts Guardians of Spiritualities, Chancellours, Deanes and Chapters, Arch-deacons, Commissaries, Officials, Registers, and all and every other Ecclesiasticall Officers, and their inferiour Ministers whatsoever, of the same respective Provinces of Canterbury and York, in their, and every of their distinct Courts, and in the order and manner of their, and every of their proceedings, and by all other persons within this Realm, as farre as lawfully being members of the Church it may concern them, as in Our said Letters Patents amongst other Clauses more at large doth appear.

Now forasmuch as the said Lord Arch-bishop of Canterbury, President of the said Convocation for the Province of Canterbury, and the said Arch-bishop of York, President of the said Convocation for the Province of York, and others the said Bishops, Deans, Arch-deacons, Chapters and Colledges, with the rest of the Clergie, having met together respectively, at the time and places before

mentioned respectively, and then and there, by Vertue of Our said authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances, and Constitutions, to the end and purpose by Us limited and prescribed unto them, and have thereupon offered and presented the same unto Us, most humbly desiring Us to give Our Royall assent unto the same, according to the form of a certain Statute or Act of Parliament made in that behalf in the 25<sup>th</sup>. yeer of the Reign of King Henry the eighth, and by Our said Prerogative Royall and Supream authority in Causes Ecclesiasticall, to ratifie by Our Letters Patents under Our great Seal of England, and to confirm the same, The Title and Tenour of them being word for word as ensueth.

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Constitu-

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Constitutions and Canons Ecclesiasticall, treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergie of those Provinces: And agreed upon with the Kings Majesties Licence in their severall Synods begun at *London* and *York*. 1640.

In the year of the Reign of our Sovereign Lord, CHARLES, by the grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, the Sixteenth.

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I.

*Concerning the Regall power.*



Hereas sundry Lawes, Ordinances, and Constitutions have been formerly made for the acknowledgment and profession of the most lawfull and independent authority of our dread Sovereign Lord, the Kings most Excellent Majestie, over the State Ecclesiasticall and Civil: We (as our dutie in the first place

## *Constitutions and*

place bindes us, and so far as to us appertaineth) enjoyn them all to be carefully observed by all persons whom they concern, upon the penalties in the said Laws and Constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this Realm in their duties in this particular;

We do further ordain and decree, That every Parson, Vicar, Curate, or Preacher upon some one Sunday in every quarter of the yeer at Morning prayer, shall in the place where he serves, treatably, and audibly read these explanations of the Regall power here inserted.

**T**HE most High and Sacred order of Kings is of Divine right, being the ordinance of God himself, founded in the prime Laws of nature, and clearly established by expresse texts both of the old and new Testaments. A supream Power is given to this most excellent Order by God himself in the Scriptures, which is, That Kings should rule and command in their severall dominions all persons of what rank or estate soever, whether Ecclesiasticall or Civill, and that they should restrain and punish with the temporall sword all stubborn and wicked doers.

The care of Gods Church is so committed to Kings in the Scripture that they are commended when the Church keeps the right way, and taxed when it runs amisse, and therefore her government belongs in chief unto Kings: For otherwise one man would be commended for anothers care, and  
taxed

## Canons Ecclesiasticall.

taxed but for anothers negligence, which is not Gods way.

The power to call and dissolve Councils both nationall and provincial is the true right of all Christian Kings within their own Realms or Territories: And when in the first times of Christs Church, Prelates used this power, 'twas therefore onely because in those dayes they had no Christian Kings: And it was then so onely used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto the very Laws and Commands even of those Pagan Princes, that they might not so much as seem to disturb their Civill Government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any their said Realms or Territories respectively, under any pretence whatsoever, any independent Coactive power, either Papall or Popular (whether directly or indirectly) is to undermine their great Royall office, and cunningly to overthrow that most Sacred ordinance, which God himself hath established: And so is treasonable against God, as well as against the King.

For subjects to bear Arms against their Kings, offensive or defensive, upon any pretence whatsoever, is at the least to resist the Powers, which are ordained of God: And though they do not invade, but onely resist, *S. Paul* tells them plainly, *They shall receive to themselves damnation.*

C

And



## *Constitutions and*

And although Tribute, and Custome, and Aide, and Subsidie, and all manner of necessary support and supply, be respectively due to Kings from their subjects by the Law of God, Nature, and Nations, for the publike defence, care and protection of them: yet neverthelesse, subjects have not onely possession of, but a true and just right, title and propertie, to, and in all their goods and estates, and ought so to have: And these two are so far from crossing one another, that they mutually go together, for the honourable and comfortable support of both. For as it is the dutie of the subjects to supply their King: so is it part of the Kingly office to support his subjects in the property and freedom of their estates.

And if any Parson, Vicar, Curate, or Preacher shall voluntarily or carelesly neglect his duty in publishing the said explications and conclusions, according to the Order above prescribed, he shall be suspended by his Ordinary, till such time as upon his penitence he shall give sufficient assurance, or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be Censurable by his Majesties Commissioners for Causes Ecclesiasticall.

And we do also hereby require all Archbishops, Bishops, and all other inferiour Priests and Ministers, that they preach, teach, and exhort their people to obey, honour, and serve their King; and that they presume not to speak of his Majesties power in any other way then in this Canon is expressed.  
And

## *Canons Ecclesiasticall.*

And if any Parson, Vicar, Curate, Preacher, or any other Ecclesiasticall person whatsoever, any Deane, Canon, or Prebendarie of any Collegiate or Cathedral Church, any member or Student of Colledge or Hall, or any Reader of Divinity, or Humanity in either of the Universities, or elsewhere, shall in any Sermon, Lecture, Common place, Determination, or Disputation either by word or writing, publicly maintain or abett any position or conclusion, in opposition or impeachment of the aforesaid explications, or any part or article of them, he shall forthwith by the power of his Majesties Commissioners for Causes Ecclesiasticall, be excommunicated till he repent, and suspended two years from all the profits of his Benefice, or other Ecclesiasticall, Academicall, or Scholasticall preferments: And if he so offend a second time, he shall be deprived from all his spirituall promotions, of what nature or degree soever they be.

Provided alwayes, that if the offence aforesaid be given in either of the Universities, by men not having any Benefice or Ecclesiasticall preferment, that then the delinquent shall be censured by the ordinary authority in such Cases of that University respectively, where the said fault shall be committed.



## Constitutions and



### I L

*For the better keeping of the day of his Majesties  
most happy Inauguration.*



He Synode taking into consideration the most inestimable benefits which this Church enjoyeth, under the peaceable and blessed government of our dread Sovereign Lord, King CHARLES; And finding that aswell the godly Christian Emperours in the former times, as our own most religious Princes since the Reformation, have caused the dayes of their Inaugurations to be publikely celebrated by all their Subjects, with Prayers and Thanksgiving to Almighty God; and that there is a particular form of Prayer appointed by authority for that day and purpose; And yet with all considering how negligent some people are in the observance of this day, in many places of this Kingdom: Doth therefore decree and ordain, that all manner of persons within the Church of *England*, shall from henceforth celebrate, and keep the morning of the said day, in coming diligently and reverently unto their Parish Church or Chappell at the time of Prayer, and there continuing all the while, that the prayers, preaching, or other service  
of

## Canons Ecclesiasticall.

of the day endureth; in testimony of their humble gratitude to God for so great a blessing, and dutifull affections to so benigne and mercifull a Sovereign. And for the better execution of this our Ordinance, the holy Synode doth straitly require and charge, and by authority hereof enableth all Archbishops, Bishops, Deanes, Deanes and Chapters, Arch-deacons, and other Ecclesiasticall persons, having exempt or peculiar jurisdiction; as also all Chancellors, Commissaries, and Officials in the Church of *England*, that they enquire into the keeping of the same in their Visitations, and punish such as they shall finde to be delinquent, according as by Law they are to censure, and punish those who wilfully absent themselves from Church on Holydayes. And that the said day may be the better observed, We do enjoin, that all Church-wardens shall provide at the Parish charge, two of those books at least, appointed for that day, and if there be any want of the said book in any Parish, they shall present the same at all Visitations respectively.

C 3: For

## Constitutions and



### I I I.

#### *For suppressing of the growth of Popery.*



Al and every Ecclesiasticall persons, of what ranke or condition soever, Arch-Bishops, and Bishops, Deanes, Arch-deacons, all having exempt or peculiar jurisdiction, with their severall Chancellours, Commissaries, and Officials, all persons intrusted with cure of soules, shall use respectively all possible care and diligence by conferring privately with the parties, and by censures of the Church in inferiour and higher Courts, as also by complaints unto the Secular power, to reduce all such to the Church of *England*, who are misled into Popish superstition.

And first these private Conferences shall be performed in each severall Diocesse, either by the Bishop in person, if his occasion will permit it, or by some one or more learned Ministers at his speciall appointment, and the said Bishop shall also designe the time and place of the said severall Conferences, and all such persons as shall be present thereat, which if Recusants refuse to observe, they shall be taken for obstinate, and so certified to the Bishop.

And

## Canons Ecclesiasticall.

And if the said time and place be not observed by the Minister or Ministers so appointed, they shall be suspended by their Ordinary for the space of six moneths, without a very reasonable cause alleadged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said Conferences prevail not, the Church must and shall come to her Censures, and to make way for them, the said Ecclesiasticall persons shall carefully inform themselves in the places belonging to their severall charges, of all Recusants above the age of twelve yeers, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those, who shall either say, or hear Masse: and they shall in a more especiall manner enquire out all those, who are either dangerously active to seduce any persons from the Communion of the Church of *England*, or seditiously busie to dissuade his Majesties subjects from taking the oath of Allegiance, together with all them who abused by their Sophistry, refuse to take the said oath.

And we straightly command all Parsons, Vicars, and Curates, that they carefully, and severally present at all Visitations, the names and surnames of the delinquents of these severall kindes in their own parishes, under pain of suspension for six moneths.

And likewise we straightly enjoyn all Churchwardens and the like sworn Officers whatsoever, that



## *Constitutions and*

that by vertue of their oathes, they shall present the said Visitations the names of such persons, whom they know or hear of, or justly suspect to be delinquent, in all or any of these particulars, and that under the pains of the highest censure of the Church: that so these delinquents may be legally cited, and being found obstinate, they shall be excommunicated, and such excommunication shall be pronounced both in the Cathedrall Church of the Diocesse, and in the severall Parishes where such Recusants live, and every third month they shall be again publicly repeated in the places aforesaid, that all may take notice of those Sentences.

And because there are places which either have, or pretend to have exemptions, in which such delinquents do usually affect to make their aboad; Therefore we enjoin, that all Bishops shall within their severall Diocesses, send unto such places one or more of their Chaplains, or some of their officers whom they may relie on, to make strict inquiry after offenders in those kindes, who diligently returning their information accordingly, the said Bishop shall certifie such informations to his Metropolitan, that the aforesaid proceedings may forthwith issue from some higher Courts in these cases, whereof by reason of the said exemptions the inferior Courts can take no cognisance.

But if neither Confinning nor Censures will prevail with such persons, the Church hath no way left but complaints to the secular power, and for them we straitly enjoin, that all Deanes and Archdeacons,

## *Canons Ecclesiasticall.*

deacons, and all having inferiour or exempt Jurisdiction, shall every yeare within sixe moneths after any Visitation by them holden, make Certificate unto their severall Bishops, or Archbishop, (if it be within his Diocesse) under their Seale of Office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said Jurisdictions by the space of one whole yeare.

And we in like manner enjoyne all Archbishops and Bishops, that once every yeare at the least, they certifie under their Episcopall Seale in Parchment, unto the Justices of Assise of every County in the Circuits and within their Diocesses respectively, the names and surnames not onely of those who have been presented unto them from the said Deanes, Archdeacons, &c. but of those also who upon the oathes of Church-wardens and other sworne men at their Visitations, or upon the information of Ministers imployed in the said Conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more generall successe.

In particular, it shall be carefully inquired into at all Visitations under the oathes of the Church-wardens and other sworne men, what Recusants or Popish persons have been either married or buried, or have had their children baptized otherwise then according unto the Rules and Formes established in the Church of England, and the names of such delinquents (if they can learne them, or

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otherwise such names as for the time they carry) shall be as aforesaid given up to the Bishop, who shall present them to the Justices of Assise, to bee punished according to the Statutes.

And for the education of Recusants children, since by Canon already established, no man can teach Schoole, (no not in any private house) except hee bee allowed by the Ordinary of the place, and withall have subscribed to the Articles of Religion established in the Church of *England*; We therefore straightly enioyne, that forthwith at all Visitations there bee diligent enquiry made by the Churchwardens or other sworne Ecclesiasticall Officers of each Parish, under their oathes, who are imployed, as Schoole-masters to the children of Recusants; and that their severall names be presented to the Bishop of the Diocese, who citing the said Schoole-masters shall make diligent search whether they have subscribed or no; and if they or any of them bee found to refuse Subscription, they shall bee forbidden to teach hereafter, and censured for their former presumption, and withall the names of him or them that entertaine such a Schoole-master, shall be certified to the Bishop of the Diocese, who shall at the next Assise present them to the Judges to bee proceeded against according to the Statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said children in the Catechisme established in the Book of Common Prayer. And all Ordinaries shall censure those  
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## *Canons Ecclesiasticall.*

whom they finde negligent in the said instruction; and if it shall appeare, that the Parents of the said children doe forbid such Schoole-masters to bring them up in the Doctrine of the Church of *England*, they shall notwithstanding doe their duty; and if thereupon the said Parents shall take away their children, the said Schoole-masters shall forthwith give up their names unto the Bishop of the Diocesse, who shall take care to returne them to the Justices of Assise in manner and forme aforesaid. And because some may cunningly elude this Decree, by sending their children to bee bred beyond the seas, Therefore wee ordaine that the Church-wardens and other sworne Ecclesiasticall Officers shall likewise make carefull enquiry, and give in upon their oathes at all Visitations, the names of such Recusants children, who are so sent beyond the seas to be bred there, or whom they probably suspect to bee so sent: which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid; that their Parents, who so send them, may be punished according to Law. Provided alwayes that this Canon shall not take away or derogate from any power or authority already given or established by any other Canon now in force.

And all the said Complaints or Certificates shall be presented up to the Judges in their severall Circuits by the Bishops Register, or some other of his Deputies immediately after the publishing of his Majesties Commission, or at the end of the

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charge, which shall bee then given by the Judge. And this upon paine of Suspension for three moneths.

This sacred Synode doth earnestly intreat the said Reverend Justices of Assise, to bee carefull in the execution of the said Lawes committed to their trust, as they will answer to God for the daily encrease of this grosse kinde of superstition. And further, we doe also exhort all Judges, whether Ecclesiastical or Temporall upon the like accompt, that they would not admit in any of their Courts any vexatious Complaint, Suit or Suits, or Presentments against any Minister, Churchwardens, Questmen, Sidemen, or other Church-Officers for the making of any such Presentments.

And lastly, we enioyne that every Bishop shall once in every yeare send into his Majesties High Court of Chancery, a *Significavit* of the names and surnames of all such Recusants who have stood excommunicated beyond the time limited by the Law, and shall desire that the Writ *De excommunicato capiendis* might bee at once sent out against them all *Ex Officio*. And for the better execution of this Decree, this present Synode doth most humbly beseech his most sacred Majesty, that the Officers of the said High Court of Chancery, whom it shall concerne, may bee commanded to send out the aforesaid Writ from time to time as is desired, for that it would much exhaust the particular estates of the Ordinaries, to sue out severall Writs at their owne charge. And that the like

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like command also may be laid upon the Sheriffes and their Deputies, for the due and faithfull execution of the said Writs, as often as they shall be brought unto them.

And to the end that this Canon may take the better and speedier effect, and not to be deluded or delayed; We further decree and ordaine, That no Popish Recusant, who shall persist in the said sentence of Excommunication, beyond the time prescribed by Law, shall be absolved by vertue of any Appeale in any Ecclesiasticall Court, unlesse the said partie shall first in his or her owne person, and not by a Proctor, take the usuall Oath *Deparenda Iuri, & standamandatū Ecclesiæ*.



### IV.

#### Against Sociniansme.



WHEREAS much mischief is already done in the Church of God by the spreading of the damnable and cursed Heresie of Sociniansme, as being a complication of many ancient Heresies condemned by the foure first generall Councils; and contrariant to the Articles of Religion now established in the



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Church of England: And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous Books written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of people, may be poisoned and infected: It is therefore decreed by this present Synode, That no Stationer, Printer, or Importer of the said Books, or any other person whatsoever, shall print, buy, sell, or disperse any Booke, broaching or maintaining of the said abominable Doctrine or Positions, upon paine of Excommunication *ipso facto* to be thereupon incurred: And we require all Ordinaries upon paine of the Censures of the Church, that beside the Excommunication aforesaid, they doe certifye their names and offences under their Episcopall Seale to the Metropolitan, by him to be delivered to his Majesties Attorney Generall for the time being, to be proceeded withall according to the late Decree, in the Honourable Court of Star-chamber against spreaders of prohibited Books: And that no Preacher shall presume to vent any such Doctrine in any Sermon under paine of Excommunication for the first offence, and Deprivation for the second. And that no Student in either of the Universities of the Land, nor any person in holy Orders, (excepting Graduates in Divinity, or such as have Episcopall or Archidiaconall Jurisdiction, or Doctors of Law in holy Orders) shall be suffered to have or read

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any such Socinian Booke or discourse, under paine (if the offender live in the University) that he shall be punished according to the strictest Statutes provided there against the publishing, reading, or maintaining of false Doctrine; or if he live in the City or Country abroad, of a Suspension for the first offence, and Excommunication for the second, and Deprivation for the third, unlesse he will absolutely and *in terminis* abjure the same. And if any Lay-man shall be seduced into this opinion, and be convicted of it, he shall be excommunicated, and not absolved but upon due repentance and abjuration, and that before the Metropolitane, or his owne Bishop at the least. And wee likewise enjoyne, that such Bookes, if they be found in any prohibited hand, shall be immediately burned: and that there be a diligent search made by the appointment of the Ordinary after all such Books, in what hands soever, except they be now in the hands of any Graduate in Divinity, and such as have Episcopall or Archidiaconall Jurisdiction, or any Doctor of Lawes in holy Orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said Books, in the Universities to the Vice-chancellors, and out of the Universities to the Bishops, who shall retorne them to such whom they dare trust with the reading of the said Books, and shall cause the rest to be burned. And we farther enjoyne, that diligent enquiry be made after all such that shall maintaine and defend the  
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aforesaid Socinianisme, and when any such shall be detected, that they be complained of to the severall Bishops respectively, who are required by this Synode to repressse them from any such propagation of the aforesaid wicked and detestable opinions.



### *V.*

## *Against Sectaries.*



HEREAS there is a provision now made by a Canon for the suppressing of Poperie and the growth thereof by subjecting all Popish Recusants to the greatest severitie of Ecclesiasticall Censures in that behalfe: This present Synode well knowing that there are other Sects which indeavour the subversion both of the Doctrine and Discipline of the Church of England no lesse then Papists doe, although by another way, for the preventing thereof doth hereby decree and ordain, That all those proceedings and penalities which are mentioned in the aforesaid Canon against Popish Recusants as far as they shall be applicable, shall stand in full force and vigour

## *Canons Ecclesiasticall.*

vigour against all Anabaptists, Brownists, Separatists, Familists, or other Sect or Sects, person or persons whatsoever, who do or shall, either obstinately refuse, or ordinarily, not having a lawfull impediment (that is, for the space of a moneth) neglect to repair to their Parish Churches or Chappels where they inhabit, for the hearing of Divine Service established, and receiving of the holy Communion, according to Law.

And we do also further decree and ordain, that the Clause contained in the Canon now made by this Synod against the Books of Socinianisme, shall also extend to the makers, importers, printers, and publishers, or dispersers of any Book, writing, or scandalous Pamphlet devised against the discipline and government of the Church of *England*, and unto the maintainers and abettors of any opinion or doctrine against the same.

And further, because there are sprung up among us a sort of factious people, despisers and depravers of the Book of Common prayer, who do not according to the Law resort to their parish Church or Chappel, to joyn in the publique prayers, service, and worship of God with the congregation, contenting themselves with the hearing of Sermons onely, thinking thereby to avoid the penalties due to such as wholly absent themselves from the Church. We therefore for the restraint of all such wilfull contemners or neglecters of the Service of God, do ordain that the Church or Chappell Wardens, and Questmen, or Sidemen of every parish,

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## *Constitutions and*

shall be carefull to enquire out all such disaffected persons, and shall present the names of all such delinquents at all Visitations of Bishops, and other Ordinaries; And that the same proceedings and penalties mentioned in the Canon aforesaid respectively, shall be used against them as against other Recusants, unlesse within one whole moneth after they are first denounced, they shall make acknowledgement and reformation of that their fault. Provided alwayes, that this Canon shall not derogate from any other Canon, Law, or Statute in that behalf provided against those Sectaries,



## VI.

*An Oath injoynd for the preventing of all Innovations in Doctrine and Government.*



His present Synod (being desirous to declare their sincerity and constancie in the profession of the Doctrine and Discipline already established in the Church of England, and to secure all men against any suspicion of revolt to Poperie, or any other superstition) decrees that all Arch-bishops, and Bishops, and all other Priests and Deacons in places exempt or not exempt, shall before

## *Canons Ecclesiasticall.*

before the second day of *November* next ensuing, take this Oath following against all Innovation of Doctrine or Discipline, and this Oath shall be tendered them, and every of them, and all others named after in this Canon, by the Bishop in person, or his Chancelour, or some grave Divines named and appointed by the Bishop under his seal; and the said Oath shall be taken in the presence of a publique Notarie, who is hereby required to make an Act of it, leaving the Universities to the Provision which followes.

### *The Oath is:*

**I**A. B. Do swear, That I do approve the Doctrine and Discipline or Government established in the Church of *England*, as containing all things necessary to salvation: And that I will not endeavour by my self or any other, directly or indirectly, to bring in any Popish Doctrine, contrary to that which is so established: Nor will I ever give my consent to alter the Government of this Church, by Arch-bishops, Bishops, Deanes, and Archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to



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subject it to the usurpations and superstitions of the Sea of *Rome*. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation, or mentall evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. So help me God, in Jesus Christ.

And if any man Beneficed or Dignified in the Church of *England*, or any other Ecclesiasticall person shall refuse to take this Oath, the Bishop shall give him a moneths time to inform himself, and at the moneths end, if he refuse to take it, he shall be suspended *ab Officio*, and have a second moneth granted: and if then he refuse to take it, he shall be suspended *ab Officio & Beneficio*, and have a third moneth granted him for his better information: but if at the end of that moneth he refuse to take the Oath above-named, he shall by the Bishop be deprived of all his Ecclesiasticall Promotions whatsoever, and execution of his function which he holds in the Church of *England*.

And we likewise Constitute and Ordain, That all Masters of Arts (the sons of Noble men onely excepted) all Bachelours and Doctors in Divinity, Law, or Physick, all that are licenced to practise  
Physick,

## *Canons Ecclesiasticall.*

Physick, all Registers, Astraries, and Proctors, all School-masters, all such as being natives or naturalized, do come to be incorporated into the Universities here, having taken a Degree in any forraign University, shall be bound to take the said Oath. And we command all Governours of Colledges and Halls in either of the Universities, that they administer this said Oath to all persons resident in their severall Houses that have taken the degrees before mentioned in this Canon, within six moneths after the publication hereof.

And we likewise Constitute, That all Bishops shall be bound to give the said Oath unto all those to whom they give holy Orders; at the time of their Ordination, or to whomsoever they give Collation, Institution, or Licence to Preach, or serve any Cure.



### VII.

#### *A Declaration concerning some Rites and Ceremonies.*



Because it is generally to be wished, that unity of Faith were accompanied with uniformity of practise, in the outward worship and service of God; chiefly for the avoiding of groundlesse suspitions of those who are weak,

## *Constitutions and*

and the malicious aspersions of the professed enemies of our Religion; the one fearing Innovations, the other flattering themselves with a vain hope of our backslidings unto their Popish superstition, by reason of the situation of the Communion Table, and the approaches thereunto, the Synod declareth, as followeth:

That the standing of the Communion Table, side-way under the East window of every Chancell, or Chappell, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expressly, or by immediate deduction, and therefore that no Religion is to be placed therein, or scruple to be made thereon. And albeit at the time of reforming this Church from that grosse superstition of Popery, it was carefully provided that all meanes should be used to root out of the mindes of the people, both the inclination thereunto, and memory thereof; especially of the Idolatry committed in the Masse, for which cause all Popish Altars were demolished: yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen *Elizabeth*, of blessed memory, that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royall Chappells of three famous and pious Princes, and in most Cathedrall, and some Parochiall Churches, which doth sufficiently acquit the manner of placing the said Tables from any illegality, or just suspicion of Popish superstition or innovation. And therefore we judge it fit and convenient, that  
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## Canons Ecclesiasticall.

all Churches and Chappels do conform themselves in this particular, to the example of the Cathedral, or Mother Churches, saving alwaies the generall liberty left to the Bishop by Law, during the time of Administration of the holy Communion. And we declare that this situation of the holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed: but it is, and may be called an Altar by us, in that sense in which the Primitive Church called it an Altar, and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the Communion Table in time of Divine Service: for the avoiding of these and the like abuses, it is thought meet and convenient by this present Synod, that the said Communion Tables in all Chancells or Chappells, be decently severed with Rails to preserve them from such or worse profanations.

And because the Administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book established by Act of Parliament, *Draw neer, &c.* that all Communicants with all humble reverence shall draw neer and approach to the holy Table, there to receive the divine Mysteries, which have heretofore in some places been unfitly carried up and down by  
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## *Constitutions and*

the Minister, unlesse it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the Bishop himself in his jurisdiction, and other Ordinaries respectively in theirs.

And lastly, whereas the Church is the house of God, dedicated to his holy worship, and therefore ought to minde us, both of the greatnesse and goodnesse of his Divine Majestie, certain it is that the acknowledgement thereof, not onely inwardly in our hearts, but also outwardly with our bodies, must needs be pious in it self, profitable unto us, and edifying unto others. We therefore think it very meet and behoovefull, and heartily commend it to all good and well affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgement, by doing reverence and obeisance, both at their coming in, and going out of the said Churches, Chancels, or Chappels, according to the most ancient custome of the Primitive Church in the purest times, and of this Church also for many years of the Reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custome, we heartily commend to the serious consideration of all good people, not with any intention to exhibite any Religious worship to the Communion Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture, in the celebration of the holy Eucharist, upon any opinion of a corporall presence of the body of Jesus Christ, on the holy Table, or in the mysticall elements, but onely  
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for the advancement of Gods Majestic, and to give him alone that honour and glory that is due unto him, and no otherwise; and in the practise or omission of this Rite, we desire that the rule of Charity prescribed by the Apostle, may be observed, which is, That they which use this Rite despise not them who use it not, and that they who use it not, condemn not those that use it.



### VIII.

#### *Of Preaching for Conformity.*

**W**HEREAS the Preaching of Order and Decencie, according to *St Pauls* rule, doth conduce to edification; it is required, that all Preachers (as well Beneficed men as others) shall positively and plainly Preach and Instruct the people in their publike Sermons twice in the yeer at the least, that the Rites and Ceremonies now established in the Church of *England* are lawfull and commendable, and that they the said people and others, ought to conform themselves in their practise to all the said Rites and Ceremonies, and that the people and others ought willingly to submit themselves unto the authority and government of the Church as it is now established under the *Kings Majestic*. And if any Preacher shall

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## Constitutions and

refuse or neglect to do according to this Canon, let him be suspended by his Ordinary, during the time of his refusall, or wilfull forbearance to do thereafter.



### I X.

*One Book of Articles of inquiry to be used at  
all Parochiall Visitations.*

**F**Or the better settling of an Uniformity in the outward government and administration of the Church, and for the more preventing of just grievances which may be laid upon Church-wardens and other Sworn-men, by any impertinent, inconvenient, or illegall enquiries in the Articles for Ecclesiasticall Visitations; This Synod hath now caused a Summary or Collection of Visitatory Articles (out of the Rubricks of the Service-Book, and the Canons and warrantable Rules of the Church) to be made, and for future direction to be deposited in the Records of the Arch-bishop of *Canterbury*: and we do decree and ordain, that from henceforth no Bishop or other person whatsoever having right to hold, use, or exercise any Parochiall Visitation, shall (under the pain of a Moneths suspension upon a Bishop, and two Moneths upon any other Ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be  
given

## Canons Ecclesiasticall.

given in charge to the Church-wardens, or to any other persons which shall be sworn to make Presentments, any other Articles or formes of enquiry upon oath, then such onely as shal be approved and *interminis* allowed unto him (upon due request made) by his Metropolitan under his Seal of Office.

Provided alwaies that after the end of three yeers next following the date of these presents, the Metropolitan shal not either at the instance of those which have right to hold Parochiall Visitations, or upon any other occasion, make any addition or diminution from that allowance to any Bishop, of Visitation Articles, which he did last before (in any Diocese, within his Province) approve of, But calling for the same shall hold and give that onely for a perpetual Rule, and then every Parish shalbe bound onely to take the said Book from the Archdeacons and other having a Peculiar or exempt Jurisdiction, but once from that time, in three yeers, in case they do make it appear that they have the said Book remaining in their publike Chest for the use of the Parish: And from every Bishop they shall receive the said Articles at the Episcopall Visitation onely, and in manner and form as formerly they have been accustomed to do, and at no greater price then what hath bin usually paid in the said Diocese respectively.

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X.

### *Concerning the Conversation of the Clergie.*

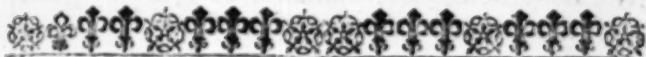
**H**e sober, grave, and exemplary Conversation of all those that are employed in Administration of holy things, being of great avail for the furtherance of pietie. It hath been the Religious care of the Church of *England*, strictly to enioyn to all & every one of her Clergie, a pious, regular, and inoffensive demeanour, and to prohibit all loose and scandalous carriage by severe censures to be inflicted upon such delinquents, as appeares by the 74. and 75. Canons *Anno 1603.* provided to this purpose.

For the more effectuall successe of which pious and necessary care, this present Synod, straitly charges all Clergie men in this Church, that setting before their eyes the glory of God, the holinesse of their calling, and the edification of the people committed to them, they carefully avoid all excesse and disorder, and that by their Christian and Religious conversation they shine forth as lights unto others in all godlinesse and honesty.

And we also require all those to whom the Government of the Clergie of this Church is committed, that they set themselves to countenance and encourage godlinesse, gravitie, sobrietie, and all unblameable conversation in the Ministers of this Church,

## *Canons Ecclesiasticall.*

Church, and that according to the power with which they are intrusted, they diligently labour by the due execution of the above named Canons, and all other Ecclesiasticall provisions made for this end, to reform all offensive and scandalous persons, if any be in the Ministerie, as they tender the welfare and prospering of Pietie and Religion, and as they will answer to God for those scandals, which through their remissnesse and neglect shall arise and grow in this Church of Christ.



### XI.

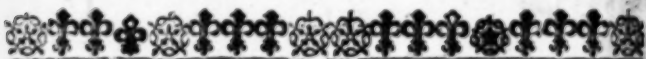
#### *Chancellours Patents.*



Or the better remedying and redresse of such abuses as are complained of in the Ecclesiasticall Courts, the Synod doth Decree and ordain, that hereafter no Bishop shall Grant any Patent to any Chancellour, Commissarie, or Officiall, for any longer terme, then the life of the Grauntee onely, nor otherwise then with expresse reservation to himself, and his Successours, of the power to execute the said place, either alone, or with the Chancellour, if the Bishop shall please to do the same, saving alwayes to the said Chancellors, &c. the Fees accustomedly taken for executing the said jurisdiction. And that in all such Patents, the Bishop shall keep in his own hands the power of Institution unto Benefices, as also of giving Li-

## *Constitutions and*

cences to preach or keep school; And further, that no Deane and Chapter confirme any Patent of any Chancellour, Commissaries, or Officials place, wherein the said conditions are not expressed *sub pena suspensionis*, to the Deane (or his *locum tenens* if he passe the Act in his absence) and to every Canon, or Prebendary, voting to the confirmation of the said Act, to be inflicted by the Arch-bishop of the Province. And further, the holy Synod doth decree and ordain that no reward shall be taken for any Chancellours, Commissaries or Officials place under the heaviest Censures of the Church.



### XII.

*Chancellours alone not to Censure any of the Clergie in sundry Cases.*

**T**hat no Chancellour, Commissarie, or Officiall, unlesse he be in holy Orders, shall proceed to Suspension, or any higher Censure against any of the Clergie in any criminall cause, other then neglect of appearance, upon legall citing, but that all such causes shall be heard by the Bishop in person, or with the assistance of his Chancellour, or Commissarie, or if the Bishops occasions will not permit, then by his Chancellour, or Commissarie, and two grave dignified, or beneficed Ministers of the Diocesse to be assigned by the Bishop, under his Episcopall seal, who shall hear and censure the said cause in the Consistorie.

XIII. *Examinatio*

## Canons Ecclesiasticall.



### XIII.

*Excommunication and absolution not to be pronounced but by a Priest.*

**T**Hat no excommunications or absolutions shall be good or valid in Law, except they be pronounced, either by the Bishop in person, or by some other in holy Orders, having Ecclesiasticall jurisdiction, or by some grave Minister beneficed in the Diocese, being a Master of Arts, at least, and appointed by the Bishop, and the Priests name pronouncing such sentence of excommunication, or absolution to be expressed in the Instrument issuing under seal out of the Court. And that no such Minister shall pronounce any sentence of absolution but in open Consistory, or at the least in a Church or Chappell, the penitent humbly craving and taking absolution upon his knees, and having first taken the Oath, *De parendo juri & stando mandatis Ecclesie*. And that no Parson, Vicar, or Curate, *sub pena suspensionis*, shall declare any of his or their Parishioners to be excommunicate, or shall admit any of them so excommunicate into the Church, and there declare them to be absolved, except they first receive such excommunications and absolutions under the seal of the Ecclesiasticall Judge, from whom it cometh.

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### XIIII.

*Concerning Commutations, and the disposing of them.*



That no Chancellor, Commissary, or Official, shall have power to Commute any penance in whole, or in part ; but either together with the Bishop in person, or with his privity in writing, or if by himself, then he shall give up a full and just account of all such Commutations once every yeer, at *Michaelmas* to the Bishop, who shall with his Chancellor, see that all such moneys be disposed of to charitable and publike uses, according to Law. And if any Chancellor or other, having jurisdiction, as aforesaid, shall not make such a just account to the Bishop, and be found guilty of it, he shall be suspended from all exercise of his jurisdiction, for the space of one whole yeer.

Alwayes provided, that if the crime be publicly complained of, and do appear notorious, that then the Office shall signifie to the place, from whence the complaint came, that the delinquent hath satisfied the Church for his offence. And the Minister shall signifie it as he shall be directed ; saving alwayes to all Chancellors, and other Ecclesiasticall Officers their due and accustomable fees, if he or they be not so suspended as aforesaid,

XV.

## Canons Ecclesiasticall.

### XV.

#### *Touching concurrent Iurisdinctions.*

**T**Hat in such places wherein there is concurrent Iurisdiction, no Executor be cired into any Court or Office, for the space of ten dayes after the death of the Testator. And that aswell every Apparitor herein, as every Register, or Clark that giveth or carrieth out any Citation or Proccesse to such intent, before that the said ten dayes be expired, shall for the first Offence herein, be suspended from the execution of his Office, for the space of three Moneths; and for the second Offence, in this kinde, be and stand excommunicated, *ipso facto*, not to be restored, but by the Metropolitan of the Province, or his lawfull Surrogate; And that yet neverthelesse, it be lawfull for any Executor, to prove such Wills when they thinke good, within the said ten dayes, before any Ecclesiasticall Judge respectively, to whose jurisdiction the same may, or doth appertaine.

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### XVI.

#### Concerning Licences to Marrie.

**W**Hereas divers Licences to Marry, are granted by Ordinaries, in whose Jurisdiction, neither of the parties, desiring such Licence, is resident; to the prejudice of the Archiepiscopall prerogative: to whom only the power of granting such Licences, to parties of any Jurisdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniences thereupon ensuing It is therefore decreed, That no Licence of Marriage shall be granted by any Ordinary to any parties, unlesse one of the said parties have bene commorant in the Jurisdiction of the said Ordinary, for the space of one whole Moneth, immediately before the said Licence be desired. And if any Ordinary shall offend herein, and be sufficiently evinced thereof, in any of the Lord Archbishops Courts, he shall be liable to such censure as the Lord Archbishop shall thinke fit to inflict. And we further decree, That one of the Conditions in the Bond of securitie given by the parties taking such Licence, shall be, that the said parties, or one of them, have, or hath bene a Moneth commorant in the said Jurisdiction, immediately before the said Licence granted.

And the Synod decrees, That whatsoever is ordered

## *Canons Ecclesiasticall.*

ordered in these six last Canons, concerning the Jurisdiction of Bishops, their Chancellors, and Commissaries, shall (so farre as by Law is applyable) be in force, concerning all Deanes, Deanes and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt, or peculiar Jurisdiction, and their severall Officers respectively.



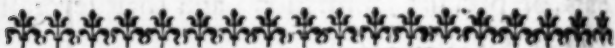
### XVII.

#### *Against vexatious Citations.*

**A**ND that this Synod may prevent all grievances, which may fall upon the people by Citations into Ecclesiasticall Courts, upon pretence only of the breach of Law, without either Presentment, or any other just ground. This present Synod decrees, That for all times to come no such Citation, grounded only as aforesaid, shall issue out of any Ecclesiasticall Court, except the said Citation be sent forth under the hand and Seale of the Chancellor, Commissarie, Archdeacon, or other competent Judge of the said Court, within thirty dayes after the fault committed; and returne thereof to be made the next, or second Court day after the Citation served at the farthest; and that the partie so cited, unlesse he be convinced by two witnesses, shall,

## Constitutions and

upon the denyall of the fact upon Oath, be forth-  
with freely dismissed without any payment of  
fees; Provided that this Decree extend not to any  
grievous crime, as Schisme, Incontinencie, mi-  
behaviour in the Church in time of Divine Ser-  
vice, obstinateinconformitie, or the like.



BE of Our Princely inclination  
and Royall care for the  
maintenance of the present  
Estate and government of the  
Church of England by the  
Lawes of this Our Realme  
now settled and established, having diligently,  
with great contentment and comfort read and  
considered of all these their said Canons, Orders,  
Ordinances and Constitutions agreed upon, as is  
before expressed: And finding the same such  
as We are perswaded wilbe very profitable, not  
onely to Our Clergie, but to the whole Church of  
this Our Kingdome, and to all the true members  
of it (if they be well observed;) Have therefore  
for Us, Our Heires, and lawfull Successours, of  
Our especiall grace, certaine knowledge, and  
meere

meere motion, given, and by these presents doe  
give Our Royall Assent, according to the forme  
of the said Statute or Act of Parliament afore-  
said, to all and every of the said Canons, Orders,  
Ordinances and Constitutions, and to all and eve-  
ry thing in them contained, as they are before  
written. And furthermore, We do not onely by  
Our said Prerogative Royall, and supreme Au-  
thority in Causes Ecclesiasticall, ratifie, confirme,  
and establish, by these Our Letters Patents, the  
said Canons, Orders, Ordinances and Constituti-  
ons, and all and every thing in them contained,  
as is aforesaid, but do likewise propound, publish,  
and straightly injoyne and command by Our said  
Authority, and by these Our Letters Patents, the  
same to be diligently observed, executed, and e-  
qually kept by all Our loving Subjects of this Our  
Kingdome, both within the Provinces of Can-  
terbury and Yorke, in all points wherein they  
do or may concern every or any of them according  
to this Our will and pleasure hereby signified  
and expressed. And that likewise for the bet-  
ter observation of them, every Minister, by what  
name or title soever he be called, shall in the Pa-



rish Church or Chappell where be hath charge,  
read all the said Canons, Orders, Ordinances and  
Constitutions, at all such times, and in such man-  
ner as is prescribed in the said Canons, or any of  
them: The Book of the said Canons to be pro-  
vided at the charge of the Parish, betwixt this  
and the Feast of S. Michael the Archangell  
next ensuing, straightly charging and comman-  
ding all Archbishops, Bishops, and all other that  
exercise any Ecclesiasticall jurisdiction within  
this Realme, every man in his place to see and  
procure (so much as in them lyeth) all and every of  
the same Canons, Orders, Ordinances and Consti-  
tutions to be in all points duly observed, not sparing  
to execute the penalties in them severally menti-  
oned, upon any that shall wittingly or wilfully  
break or neglect to observe the same; as they  
tender the honour of God, the peace of the Church,  
the tranquillity of the Kingdome, and their du-  
ties and service to Us their King and Sovere-  
reigne. In witnesse whereof We have caused  
these Our Letters to be made Patents: Wit-  
nesse Our Selfe at Westminster, the thirtieth  
day of June, in the sixteenth yeare of Our  
Reigne.

THE



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- 1 **C** Concerning Regall power.
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- 3 **F** For suppressing of the growth of Popery.
- 4 **A** Against Socinianiſme.
- 5 **A** Against Sectaries.
- 6 **A** An Oath injoynd for the preventing of all Innovations in Doctrine and Government.
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- 8 **O** Of Preaching for Conformity.
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- 10 **C** Concerning the Conversation of the Clergie.
- 11 **C** Chancellours Patents.
- 12 **C** Chancellours alone not to censure any of the Clergie in sundry Cases.
- 13 **E** Excommunication and Absolution not to be pronounced but by a Priest.
- 14 **C** Concerning Commutations, and the disposing of them.
- 15 **T** Touching concurrent Iurisdicktions.
- 16 **C** Concerning Licences to marrie.
- 17 **A** Against vexatious Citations.

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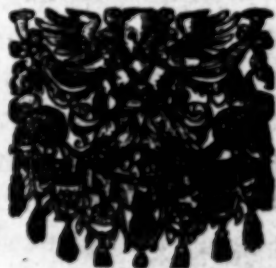


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A  
GRANT  
OF THE  
BENEVOLENCE  
OR  
CONTRIBUTION

To His most Excellent Majestie, by  
the Clergie of the Province of  
*Canterburie.*

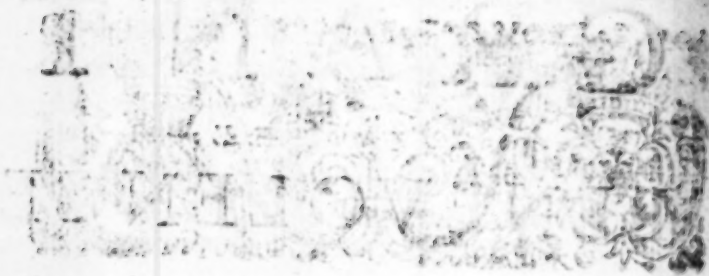
In the *Convocation* or Sacred Synode holden  
at *London.* Anno Domini 1640.



L O N D O N:  
Printed by ROBERT BARKER, Printer to the  
Kings most Excellent Majestie: And by the  
Assignes of JOHN BILL. 1640.



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**A Grant of the Benevolence or  
Contribution to His most Excellent  
Majestie, by the Clergie of the  
Province of Canterburie.**

*In the Convocation or Sacred Synode holden  
at London. Anno Domini 1640.*

**A**ugustissimo & Serenissimo Do-  
mino nostro, CAROLO, Dei  
gratia, Anglie, Scotia, Francia  
& Hibernia Regi, fidei defen-  
sori, &c. Guilielmus, pro-  
videntiâ divinâ Cant. Archiepiscopus, totius An-  
glie Primas & Metropolitanus, propensissimam  
subjectionem & obedientiam, ac in eo qui est Rex  
Regum, & dominus dominantium summam feli-  
citatem. Serenissima vestra Majestati per publi-  
cum

cum hoc Instrumentum testatum facimus; Quod  
 Prelati & Clerus Provinciae nostrae Cantuar. in  
 Convocatione sive sacra Synodo Provinciali, aucto-  
 ritate Brevis vestri Regii ad nos dati, in domo Ca-  
 pitulari Ecclesiae Cathedralis Sancti Pauli Lon-  
 don, decimo quarto die mensis Aprilis, Anno Dom.  
 millesimo sexcentesimo quadagesimo (ex conti-  
 nuatione & prorogatione ejusdem) inchoata &  
 celebrata ac de die in diem usque ad, & in decimum  
 sextum diem instantis Maii, Anno praedicti. ante  
 meridiem etiam continuata in Ecclesia Collegiata  
 beati Petri Westmonast. eodem decimo sexto die  
 praesentis mensis legitime congregati pro quibusdam  
 arduis & urgentibus causis per nos ejusdem  
 Provinciae Clero propositis, ac inter eos sedulo pen-  
 sitatis, quandam Benevolentiam sive Contri-  
 butionem, magnificentiae vestrae Regiae, sponta-  
 neo unanimique consensu dederunt & concesserunt,  
 prout tenore hujus publici Instrumenti plenius  
 liquet, Majestatem vestram suppliciter obnixèque  
 rogantes, ut hanc eorum Concessionem benigne ac-  
 cipere ac equè bonique consulere dignemini. Tenor  
 verò praedictae Concessionis de verbo in verbum  
 sequitur, & est talis.

Most



Most Excellent and most  
 gracious Sovereign LORD,  
 We your Majesties faithfull  
 Subjects, the Prelates and  
 Clergie of the Province of  
*Canterburie*, being called together by autho-  
 rity of Your Majesties Writ, and at this pre-  
 sent being lawfully assembled in a Provin-  
 ciall Synod or Convocation, well weighing  
 and maturely considering with themselves  
 that great and bounden dutie, which by the  
 rules of the Sacred Scripture they do owe to  
 your gracious Majestie their Sovereign Lord,  
 especially for your constant defence of the  
 Faith, and the protection of Christs holy  
 Church amongst us, by the maintenance of  
 the happy government thereof, together  
 with the continuance of the sincere Preach-  
 ing of the Gospel. And moreover, as obe-  
 dient Subjects, well weighing the singular  
 care which Your Majestie hath, for the well  
 guiding and governing of all that people  
 which is by God committed to Your charge.  
 And not forgetting those great expences  
 whereat

whereat Your Majestie now is, and hereafter is more likely to be, as well for the Honourable sustentation of Your Royall estate at home, and the necessary defence of this Your Realm, as also for the effectuall furtherance of Your Majesties most Royall and extraordinary designes abroad, have with one agreement and unanimous consent given and granted, and by these presents do give and grant to Your Majestie, Your Heirs and Successors, one Benevolence, or extraordinary Contribution of four shillings in the pound yearly, during the space of six yeers next ensuing the date hereof, by two severall payments in every of the said six yeers, by even and equall portions in name and form as here followeth; That is to say, That every Archbishop, Bishop, Deane, Archdeacon, Provost, Master of Colledge, Prebendary, Parson, & Vicar, and every other person and persons, of whatsoever name or degree he or they be within the Province of *Canterbury*, having or enjoying any spiritual promotion, or other temporall possession to the same spirituall promotion annexed, now not divided

nor

nor separated by act of Parliament or otherwise, from the possession of the Clergie, shall pay to Your Majestie, Your Heirs and Successours, for every pound that he may yeerly receive and dispend by reason of the said spirituall promotion, the sum of four shillings yeerly for every of the said six years. And for the true and certain value of all the promotions and every of them, whereof the payment of this Benevolence or Contribution shall be made, the Rate, Taxation, Valuation, and Estimation now remaining upon Record in your Majesties Court of Exchequer, for the payment of a perpetuall Disme or Tenth granted unto King Henry the eight of worthy memory in the six and twentieth yeer of his Reigne, concerning such promotions as now be in the possession of the Clergie, shall onely be followed and observed, without making any other Valuation, Rate, Taxation, or Estimation, then in the said Record is comprised.

Provided alwayes, that forasmuch as the tenth part of the said Rate and valuation is yeerly paid to Your Majestie for the said perpetuall



petuall Disme or Tenth, so as there remain  
 onely nine parts yeerly to the Incumbent  
 cleer; This present Benevolence or Contri-  
 bution of four shillings in the pound, shall be  
 understood and meant onely of every full  
 pound of the said nine parts, and nothing for  
 any other money not amounting to a full  
 pound. And your Prelates and Clergie do  
 also grant, that this present Benevolence or  
 Contribution of four shillings of the full  
 pound of the nine parts of the yeerly value  
 of every spirituall promotion aforesaid, with-  
 in the said Province taxed as aforesaid, shall be  
 paid to Your Majestie, Your Heirs and Suc-  
 cessours, in manner and form following;  
 That is to say, The first payment of the said  
 Benevolence or Contribution in every of the  
 said six yeers next following, to be due upon  
 the first day of November; And the second  
 payment to be due the first day of May, in  
 every one of the said six yeers, as afore is said,  
 to be delivered and paid to the Lord high  
 Treasurer or under Treasurer of *England*, or  
 to such person or persons as Your Majestie,  
 Your Heirs and Successours shall appoint  
 for

for receit thereof, to the use of Your Majestie, Your Heirs, and Successours, according to the severall times of payment above specified, and at such place and places as it shall please Your Majestie, Your Heirs, and Successours to appoint for the payment of the same, without any deduction, saving of six pence of every pound, for the Monition or Citation, Collection, and Portage, safe-conveying and attendance in paying of the said Benevolence or Contribution, and without any manner of charge of the Accomptant, saving three shillings four pence for the generall Acquittance for every one of the payments of the said Benevolence or Contribution:

Provided alwayes, that no person which at this present is, or hereafter shall be in composition with Your Majestie, Your Heirs and Successours, for the first-fruits of any Benefice or spirituall promotion, shall be contributory or charged for the same Benefice or promotion to Your Majestie, Your Heirs or Successours, with any part of the said Benevolence or Contribution during the first

year after the time of any such compounding for his first-fruits.

Provided also, that all Deanes, Archdeacons, Dignities, Masters, Wardens, and Prebendaries of all Cathedrall and Collegiate Churches and Colledges, or any of them within the said Province, shall be charged with this Benevolence or Contribution for those possessions, revenues, and promotions onely, which to their severall promotions, dignities, and roomes are cleerly and distinctly limited, and to their onely use severed, thereof to pay (the tenth part being deducted) for every and each of the said payments, in manner and form as is above rehearsed. And that all those rents, possessions, profits, portions, Hereditaments, and spirituall promotions, and every of them heretofore by Your Majestie, or any of the Kings or Queens of this Realm, or any other person or persons whatsoever, given, granted, bequeathed, devised, or impropriated unto the said Cathedrall or Collegiate Churches or Colledges, or to any of them, which any wayes be assigned, imployed, or  
used

used, either for or toward the yeerly maintenance of Readers of Divinitie, Schoole-masters, Ushers, Grammarians, Petti-cansons, Conducts, Vicars-chorall, Singing-men, Choristers, Vergers, Sextons, poor men, or of any other necessary or daily Officers or Ministers in such Cathedrall or Collegiate Churches or Colledges, or any of them, or for or towards the reedifying or repairing of any of the same Cathedrall or Collegiate Churches or Colledges, shall not in any of the said six yeers be charged with any part of this Benevolence or Contribution.

Provided alwayes, that every Parson, Vicar, or other spirituall person paying any Pension whereof no allowance is made in the valuation of his promotion or Benefice, shall and may retain to his own use and relief so much of every pound of every such Pension for every payment of this Benevolence or Contribution as he standeth charged by this Grant to pay for every part and payment of this Benevolence or Contribution, out of every pound for the whole valuation of his

spirituall promotion, any Covenant, Grant, or Bond to the contrary notwithstanding.

Provided also, that this Benevolence or Contribution, or any part thereof, shall not be demanded or levied out of any Benefice, house of Students, or Colledge situate or set within either of the Universities of *Oxford* or *Cambridge*, or any Benefice, lands, or other Revenues, unto the said Universities, or either of them, or to any house of Students, or Colledge in any of the said Universities, united, appropriated, or appertaining, or out of any Benefice, lands, or Revenues of the Colledge of *Windfore*, or of the Colledge of *Westminster*, or of the Colledge of *Eaton* neer *Windfore*, or of the Colledge called *Saint Mary Colledge* by *Winchester*, founded by *William Wickham*, sometime Bishop of *Winchester*, or of any Hospitall, Almes-houses, Grammar-Schools, or of any Church-Benefice, or other Revenues to the said Colledges, Hospitals, Almes-houses, or Grammar-Schools, or to any of them annexed, appropriated, or otherwise appertaining.

Provided always, that all Parsons, Vicars,

cars, and all other Ecclesiasticall persons, whose Benefices are not above six pounds thirteen shillings and four pence by the year, after the taxation aforesaid, shall not be charged with this Benevolence or Contribution, or any part of the same.

Provided also, that every Vicar whose Benefice is eight pounds or above, and not above ten pounds by the year, according to the taxation aforesaid, shall pay unto your Majestie, your Heirs and Successours, six shillings and eight pence at every payment afore limited, of the said Benevolence or Contribution, at such times and to such persons as is aforesaid, for his part of the said Benevolence or contribution: And if any Vicarage be under eight pounds, by the taxation aforesaid, the Incumbent shall not be charged with any part or payment of the said Benevolence or Contribution.

And we your said Prelates and Clergy, most humbly beseech your most excellent Majestie to take in good part our loving mindes and hearty good wills herein, and to accept of this small gift of ours, though it be



be nothing answerable to our good desires,  
and yet according to the best of our poor  
abilities.

**I**N quorum omnium & singulorum præmisso-  
rum fidem & testimonium, nos Guilielmus,  
providentia divina Cantuariensis Archiepi-  
scopus antedictus, hoc præsens publicum Instru-  
mentum ad humilem rogatum Prelatorum, &  
Cleri nostræ Cant. Provinciae prædictæ, Sigilli  
nostri Archiepiscopalis appensione, ac signo, no-  
mine & subscriptione Sacvilli Wade Notarii pub-  
lici, Deputati Willielmi Sherman Registrarii no-  
stri principalis, jussimus & fecimus communi-  
ri. Datum in Ecclesia Collegiata divi Petri West-  
monasteriensis, dicto decimo sexto die mensis Maii,  
Anno Domini millesimo sexcentesimo quadrage-  
simo, Regniq[ue] vestri felicissimi decimo sexto; Et  
nostræ Translationis anno septimo.

Et ego Sacvillus Wade, in Dioecesi Roffensi  
natus, publicus supremâ Regiâ auctoritate notari-  
us; Quia Benevolentia[rum] sive Contributionis  
prædictæ concessioni ceterisque præmissis omnibus  
& singulis prænotatis, dum sic (ut præmittitur)  
expediebantur & fiebant, una cum præfato Reve-  
rendissimo

rendissimo patre & ceteris Patribus Cantuari-  
 ensis Provincia in eadem sacra Synodo sive  
 Convocatione congregatis, praesens personaliter  
 interfui, eaque omnia sic fieri geri & expediri vi-  
 di, sci vi & audivi, atque in notam sumpsi. Ideo  
 hoc praesens publicum instrumentum, tenorem con-  
 cessionis Benevolentiae sive Contributionis  
 praedictae in se continens, manu alterius (me  
 interim aliis impedito negotiis) fideliter scriptum  
 exinde confeci, subscripsi, & publicavi: atque in  
 hanc publicam & authenticam formam redegi,  
 signoque, nomine, cognomine & subscriptione meis  
 solitis & consuetis, una cum appensione Sigilli  
 praefati Reverendissimi patris signavi in fidem &  
 testimonium omnium & singulorum praemissorum  
 jussus, & requisitus.

C

Or-



*Ordinationes sive Canones Ecclesiastici in Sacra Synodo prædicta, facti pro levatione & collectione Benevolentia sive Contributionis voluntariæ antedictæ, una cum censuris & poenis Ecclesiasticis contra non solventes vel solvere recusantes.*



Ordinationes aliquot Synodales factæ vicesimo primo die mensis Maii, Anno Domini millesimo sexcentesimo quadragesimo, per Reverendissimum in Christo Patrem & dominum, Dominum *Guilielmum* Divina providentia *Cant.* Archiepiscopum, totius *Anglia* Primatem & Metropolitanum, aliosque Prælatos provincie *Cantuar.* secum sedentes, & per reliquum Clerum inferiorem in sacra Synodo infra Ecclesiam Collegiatam Divi *Petri westmonaster.* pro collectione & solutione cujusdam Benevolentia, seu voluntariæ contributionis quatuor solidorum in quolibet libra, serenissimo Domino nostro *Carolo* Dei gratia *Anglia, Scotia, Francia, & Hibernia* Regi, fidei

fidei Defensori, &c. per eisdem, Archiepiscopum,  
Prælatos ac Clerum in dicta Synodo congregatos,  
decimo sexto die mensis Maii prædicti, concessit.



**Q**uam Nos *Guillelmus* providentia  
Divina *Cantuar.* Archiepiscopus,  
totius *Anglia* Primas & Metro-  
politanus, Episcopi, Prælati, &  
Clerus, &c. in sacra Synodo pro-  
vinciali, sive Prælatorum & Cle-  
ri ejusdem *Cantuar.* provincie  
Convocatione in Ecclesia Cathedrali Divi *Pauli*  
*Londini*, decimo quarto die mensis Aprilis ultimo  
præteriti inchoata & celebrata, ac de tempore in  
tempus ex causis urgentibus ad Ecclesiam Collegia-  
tam Divi *Petri Westminster.* ac ibidem de diebus in  
dies continuata, congregati: post multa ibidem per  
nos tractata, die Sabbathi decimo sexto, *viz.* die  
mensis Maii supradicti, quandam benevolam Con-  
tributionem quatuor solidorum pro qualibet libra  
augustissimo & potentissimo Regi & Domino no-  
stro *Carolo*, &c. concesserimus ex Beneficiis & pro-  
ventibus nostris Ecclesiasticis colligendam & levan-  
dam infra sexennium proximum, persolvendam sin-  
gulis *viz.* annis durante illo sexennio, modo, for-  
ma, diebus, ac sub cautionibus & conditionibus in  
quodam instrumento publico inde confecto, & sigil-  
lo Archiepiscopali *Cantuar.* munito; Dat. dicto  
decimo sexto die mensis Maii, plenius liquet.

Quumque idem Serenissimus Dominus noster

Rex per literas suas patentes sub magno sigillo *Angliae*, facultatem huic sacrae Synodo concesserit, non modo Canones Ecclesiasticos ordinandi, pro communiore Ecclesiae Anglicanae regimine, sed etiam de alijs quibuscunque rebus & negotijs tractandi atque decernendi per ipsum Dominum Regem eidem Synodo sub signetto suo transmissis vel transmittendis, sub quo signetto literis suae Majestatis datis vicesimo die instantis mensis Maii dictus serenissimus Dominus Rex praecipit monuitque, ut ad Canones & Synodales Ordinationes pro collectione & levatione dictae Contributionis faciendos atque ordinandos procederemus.

Ut igitur supradicta nostra Concessio faciliorem & magis expeditum consequi possit effectum, utque omnes & singulae pecuniarum summae per nos singulis dicti sexennii annis concessae certius & commodius colligantur, ac terminis & locis suis ad usum dicti Domini nostri *Caroli* persolvantur, Statuimus, ordinamus, & volumus, quod dicta Contributio ab omnibus & singulis personis Ecclesiasticis *Cantuar.* provinciae, quae vigore dictae Concessionis contribuere tenentur, per Collectores idoneos ad hoc, per suos Diocesanos, seu sede vacante, per Decanum & Capitulum, singulis annis per dictum sexennium deputandos modo & forma subsequen-  
tibus levetur & colligatur.

*Item* auctoritate praesentis Convocationis sive Synodi ordinamus & statuimus, quod ante primum diem mensis Augusti cujuscunque anni qui in dictum

dictum sexennium incidet, Reverendissimus pater  
*Cant.* Archiepiscopus, omnesq; & singuli dictæ  
*Cant.* provinciæ Epif. Diocesani & (sede Episco-  
 pali vacante) Decanus & Capitulum Collectores  
 idoneos in omnibus locis exemptis, & non exemp-  
 tis, in singulis suis respectivè Diocesibus, ad dictam  
 contributionem & quamlibet ejus partem, modo,  
 forma, & terminis infra expressis debitè levandam  
 & colligendam juxta eorum arbitria, & sanas dis-  
 cretiones per Literas suas patentes sigillis suis Epi-  
 scopalibus, seu Capitularibus respectivè munitas,  
 annuatim constituent, ordinabunt & deputabunt, ac  
 ipsos sic deputatos, & eorum quemlibet si fuerint  
 Ecclesiastici, ad hujusmodi Collectionis Officium  
 suscipiendum per censuras Ecclesiasticas, viz. per  
 suspensionis, interdicti, aut Excommunicationis  
 sententias, ac per sequestrationem fructuum, &  
 proventuum Beneficiorum aut Dignitatum, ac alia  
 Juris remedia, si hujusmodi onus subire recusave-  
 rint, coerceant & compellant. Quod si dictus Ar-  
 chiepiscopus, Episcopus aliquis, Diocesanus, vel  
 (sede vacante) Decanus & Capitulum laicam perso-  
 nam aliquam deputaverit, talis sit istiusmodi per-  
 sona laica, pro qua dicti Archiepiscopus, Episcopus,  
 aut Decanus & Capitulum respondere tenebuntur.  
 De quorum quidem collectorum nominibus singu-  
 li Episcopi supradiæti & Decani & Capitula Reve-  
 rendissimum Patrem *Cant.* Archiepiscopum ante  
 primum diem mensis Septembris singulis dicti sex-  
 ennii annis debitè & distinctè certificare teneantur.



*Item*, quòd Collectores huiusmodi quolibet dicti sexennij anno sic constituti & deputati, constituendi, vel deputandi huius sacri Consilij auctoritate plenam habeant potestatem omnes & singulos infra suæ collectionis præcinctum huiusmodi Contributionis solutione onerandos ante primum diem quorumlibet mensium Octobris & Aprilis cuiuslibet anni dicti sexennij, vel personaliter, vel in valvis Ecclesiarum & locorum pro quibus hanc Contributionē solvere tenentur, per Apparitorem, vel Apparitores, vel eorum deputatos in scriptis monendi, ut pecuniarum summas per eos solvendas ante primum diem mensium Novembris & Maij tunc proximè sequentium, per dictum sexennium, in aliquo loco vel locis publicis, commodis & utilitatis per dictos Diocefanos, aut (sede vacante) per dictos Decanos & Capitula assignandis infra Collectionis suæ limites plenè & integrè solvant.

*Item* volumus, concedimus & ordinamus, quòd quilibet collector, si Ecclesiastica fuerit persona, ad hanc Contributionem vel aliquam ejus partem colligendam deputatus aut deputandus, omnes & singulos huic Contributioni obnoxios, & personaliter, vel in valvis Ecclesiarum sive locorum pro quibus hanc contributionem solvere tenentur, sufficienter monitos, & comparere ad dies præstitutos & assignatos negligentes, vel non solventes, seu solvere recusantes, aut ultra diem solutioni præfinitum differentes, per censuras Ecclesiasticas, suspensionis, excommunicationis, aut interdicti, vel per sequestrationem

tionem & venditionem fructuum, ad plenam solutionem faciendam efficaciter compellendi & coercendi, ac etiam eosdem plene & integrè solventes, seu satisfaciētes, a quibuscunq; censuris, sententijs & poenis in ipsos & eorum quemlibet in eā parte promulgatis & inflictis absolvendi, ac quemcunq; processum contra non comparentes aut non solventes, per eos factum, revocandi & relaxandi auctoritate præsentis Convocationis sufficientem habeat potestatem. Quod si Episcopus aliquis, seu, sede vacante, Decanus & Capitulum laicam aliquam personam ad hanc contributionem colligendam deputaverit, Ordinamus & statuimus quod ipse Episcopus, seu, sede vacante, Decanus & Capitulum dictas censuras & poenas infligendi & erogandi, easdemq; relaxandi & revocandi auctoritate præsentis Synodi plenam habebunt potestatem.

*Item* volumus insuper, & præsentis Convocationis auctoritate decernimus, quod omnes & singuli collectores (ut præfertur) deputati vel deputandi omnes & singulas pecuniarum summas collectas & levatas, seu quas recipere poterunt, & negligenter omiserunt ante decimum quintum diem quorumlibet mensium Decembris & Junij infra dictum sexennium suis respectivè Episcopis, sedibus plenis, & Decanis & Capitulis sedium vacantium sine aliquā monitione in eā parte eisdem collectoribus fiendā, sub poena, si fuerint Ecclesiastici, suspensionis, excommunicationis aut interdicti, ac per sequestrationem & venditionem fructuum suorum

orum beneficiorum, & dignitatum, & si opus fuerit, per deprivationem per eisdem Episcopos, sedibus plenis, vel per Decanum & Capitulum, sede vacante infligenda totaliter & integrè solvent, seu solvi curabunt ab eisdem Episcopis & Decano & Capitulo respectivè Quietancias idoneas pro summis hujusmodi solutis recipientes.

Provisio semper, quod quilibet Collector, eisdem diebus quibus dictas summas, ita ut præfertur, collectas solvit, Diocesanum suum Episcopum, sede plenà, & Decanum & Capitulum, sede vacante, de nominibus ad dies præscriptos integrè non solventium in scriptis certiores faciet, & per Juramentum suum fidem præstabit, quod ab illis summas debitas levare & colligere non potuerit, neq; possit, licet diligentiam suam in eà parte adhibuerit, ac contra non solventes modo & forma præscriptis processerit, in eo casu volumus, quod hujusmodi Collector coram dicto suo Ordinario, sede plenà, vel Decano & Capitulo, sede vacante, ad fidem & Juramentum suum præstandum in eà parte admitatur. Et si nec auxilio & autoritate Episcopi, sede plenà, vel Decani & Capituli, sede vacante, nec diligentia suà per Juris remedia superscripta Collector hujusmodi ante dictos dies viz. decimum quintum diem mensium Decemb. & Junij cujuslibet anni prædictorum sexennorum ab hujusmodi recusantibus, vel differentibus summas debitas integrè, vel pro parte recuperare non possit: volumus & ordinamus, quod dictus collector, vel  
totaliter

totaliter vel pro eâ portione quam recipere non potuit, exoneretur, ac liber dimittatur & acquiescat. Et quod Episcopus (sede plena) vel Decanus & Capitulum (sede vacante) respectivè per Juramentum collectoris ita certiorati, ad Reverendissimum Patrem *Cant.* Archiepiscopum nomina omnium non solventium, vel solvere differentium, sub sigillo suo authentico Episcopali vel capitulari, ante decimum quintum diem mensium Januarii, & Julii, singulis annis dicti sexennii transmittet sub prænâ sequestrationis, suspensionis, vel privationis, arbitrio dicti Reverendissimi Patris cum concilio & consensu trium aliorum hujus provinciæ Episcoporum, per eundem Reverendissimum Patrem ad hoc nominandorum & accersendorum infligendæ. Et quod tres Episcopi ita nominati, & per literas privatas, manu dicti Archiepiscopi subscriptas, acciti comparere & eidem Archiepiscopo assistere, per omnia Juris remedia per dictum Archiepiscopum, auctoritate hujus Sacræ Synodi compelli possint.

*Item* volumus, ordinamus, & statuimus quod dictus Reverendissimus Pater omnes & singulos non solventes, vel solvere differentes, in dictis literis Certificatoriis dicti Episcopi (sede plena) vel Decani & Capituli (sede vacante) nominatos, vigore hujusmodi Certificatorii, absq; aliâ Citatione aut probatione, ab omnibus suis dignitatibus, Præbendis & Beneficiis pro quibus summas debitas non solverunt, privare & amovere per sententiam suam finalem,

lem, & definitivam, omni appellatione remota & proamotis & privatis. discernendi, & declarandi auctoritate hujus sacri Concilii provincialis plenam & sufficientem habeant potestatem & auctoritatem.

*Item* auctoritate quâ supra, volumus, ordinamus, & statuimus quod omnes provinciæ *Cant.* Episcopi sedibus plenis, & Decani & Capitula sedium vacantium ante decimum quintum diem mensium Februarii & Augusti singulis annis dictorum sex annorum omnes pecuniarum summas, tam per ipsos Episcopos respectu Episcopatum, & per Decanos & Capitula intuitu Ecclesiarum Cathedralium sedium vacantium, quam ab aliis quibuscunq; hujus Benevolæ contributionis solutione oneratis, levatas & collectas cuicunq; aut quibuscunq; per Serenissimum Regem Dominum *Carolum* ad hoc assignando vel assignandis, sub suspensionis, excommunicationis interdicti, fructuum sequestrationis & venditionis, vel (si opus fuerit) privationis pœnâ; per dictum Reverendissimum Archiepiscopum cum consilio, & consensu trium Confratrum suorum hujus provinciæ Episcoporum, tam contra dictos Episcopos quam contra Eccles. Cathedrales & singulas earundem personas hujus contributionis solutione oneratas infringenda, integrè solvent, vel solvi curabunt, & dictum Archiepiscopum de integrâ summâ solutâ & de acquietantia quacunq; à receptore Regio vel receptoribus Regiis sic assignando, vel assignandis ante vicesimum diem dictorum mensium Februarii, & Augusti authenticè unâ cum nominibus

minibus illorum omnium denuo à quibus summas debitas colligere non potuerunt sub pœnis prædictis, certificabunt, seu certificari curabunt, nisi fide dicto Reverendissimo Patri factâ, quod dictus Receptor vel dicti Receptores summas solvendas per integrum quadriduum recipere distulerit vel distulerint, aut tales acquietantias tradere recusaverit vel recusaverint. Et quia res cum suo onere transire debet, ordinamus & statuimus, quod si contingat dignitatum & Beneficiorum prædictorum possessorem quemcumque, dictâ contributione aut aliquâ ejus parte non solutâ, ab hac luce migrare, resignare, cedere, aut privari, quod tunc & in eo casu non solum Successores in Dignitatibus vel Beneficiis, hujus Contributionis solutione oneratis per supra dicta omnia superius in hisce ordinationibus provisâ remedia pro ultimâ solutione anni ultimò elapsi solvere & satisfacere compellantur, verum etiam quod Executores & Administratores eorundem sic decedentium (si opus fuerit) & ipsimet resignantes, cedentes, & deprivati, juxta ratam portionem fructuum quæ ad manus suas eo anno pervenerit, per omnia legitima Juris remedia ad hujusmodi contributionem, & quamlibet ejusdem portionem solvendam compelli possint.

*Item* volumus, statuimus & ordinamus pro efficaciori & expeditiori hujus contributionis collectione, quod Episcopi dictæ provincie *Canuariensis*, sede plena, & Decanus & Capitulum, sede vacante, dignitatum & beneficiorum illorum omnium qui



ab hac luce ( eâdem contributione aut aliquâ ejus parte non solutâ ) abierint, resignaverint, cesserint vel amoti aut privati fuerint, quamdiu eorum Beneficia vacaverint per sequestrationem & venditionem fructuum & emolumentorum talium dignitatum, & Beneficiorum ita vacantium integram contributionem vel quamcunq; ejus portionem non solutam levare & colligere autoritate hujus Convocationis licitè valeant & possint: quorum tamen conscientias oneramus ut satisfactione sequuta, quamprimum sequestrationes ob hanc causam interpositas revocent, & cum effectu relaxent.

Volumus etiam, & autoritate hujus Synodi decernimus & ordinamus, quod a censuris Ecclesiasticis vel sententiis & decretis sequestrationum quibuscunque suprâ provisus, & per Collectores, vel Episcopos sedibus plenis, & Decanum & Capitulum sedium vacantium pronunciatis & promulgatis, nullus sit appellationi vel recusationi locus.

*Item*, volumus, ordinamus, & statuimus, quod nullus Collector præsentis Contributionis recipiet pro aliquâ acquietantiâ fiendâ ultra quatuor denarios, nec pro censuris ullis, aut sententiis suspensionis, interdicti, vel sequestrationis, & absolutione & relaxatione eorundem aut eorum cujusvis ultra summam duorum solidorum: & quod quilibet Collector infra præcinctum suæ Collectionis autoritatem habeat compellendi apparitorem & apparitores ordinarios ejusdem præcinctus

cinctus ad monendos omnes & singulos hujus Contributionis solutione oneratos, & onerandos, quoties occasio aut necessitas postulabunt, cui apparitori, seu apparitoribus concedimus unum denarium de singulis sex denariis in Concessione nostrâ Serenissimo Domino nostro Regi factâ, reservatis, pro citatione, monitione, collectione, & solutione hujus Benevolentia, seu extraordinaria Contributionis.

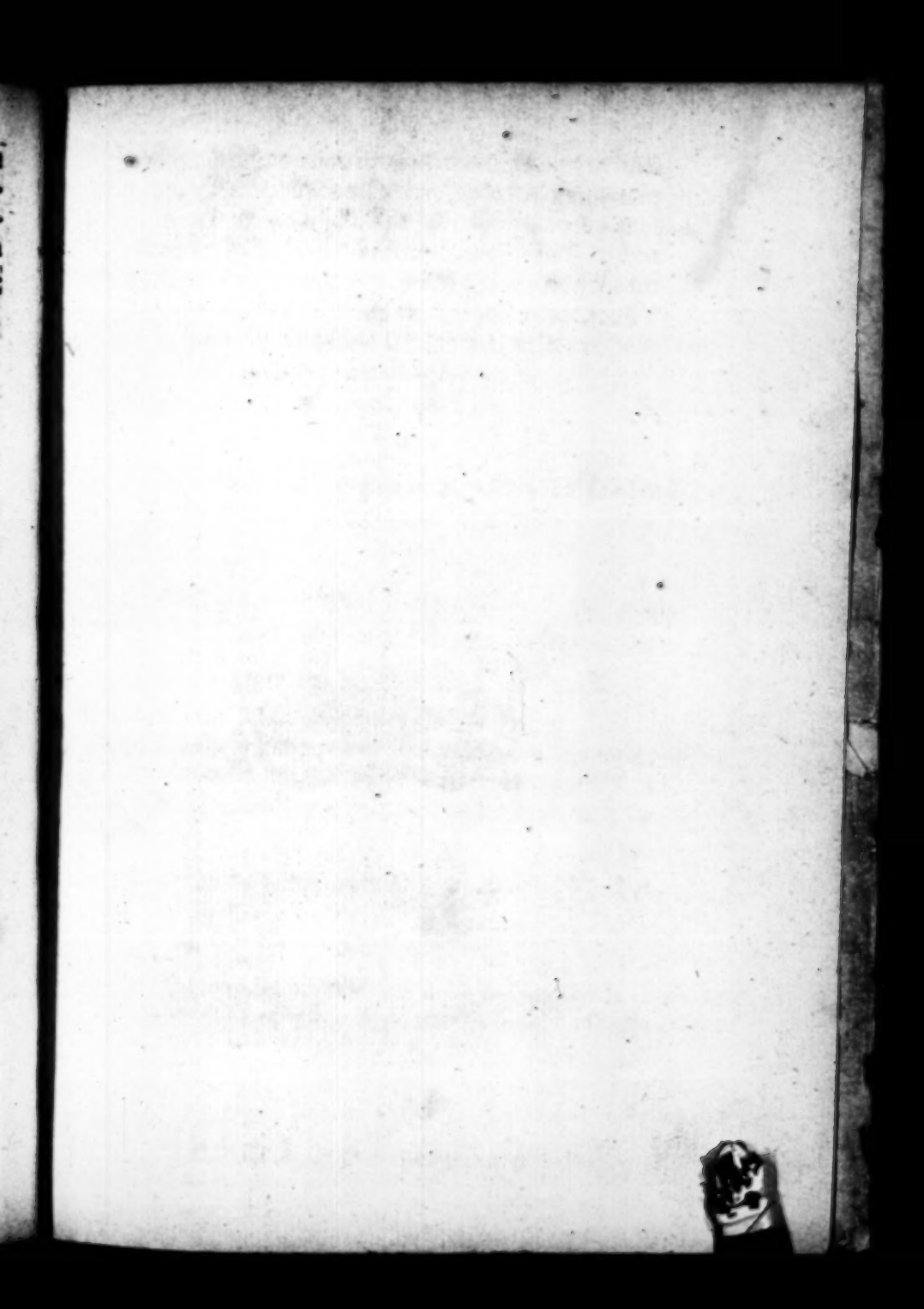
*Item*, hujus sacrae Synodi autoritate volumus & ordinamus, quod si in posterum aliqua dubia, ambiguitates, difficultates, aut querelæ circa has Ordinationes, vel aliquem earundem articulum, aut circa modum aut formam Collectionis hujus Contributionis oriantur: Tunc & in eo casu omnium hujusmodi dubiorum, ambiguitatum, difficultatum, aut querelarum interpretationes & declarationes fiant per Reverendissimum in Christo Patrem Archiepiscopum *Cantuar.* Dominos Episcopos *London. Winton. Sarum. Elien. & Rossen.* pro tempore existente, aut duos eorundem, quorum idem Reverendissimus Pater sit unus, ejus quidem Reverendissimi Patris interpretationi & declarationi, ut præfertur, fiendæ, omnino stare & acquiesci autoritate quâ supra decernimus & ordinamus.

*Provisio* tamen semper, quod propter sententiam suspensionis in Curia Camerae stellatæ jam pridem latam contra Iohannem Episcopum *Lincoln.* dicta sedes *Lincoln.* quoad hanc rem pro sede vacante reputabitur, adeoque totius circa præ-

sentem concessionem negotii onus, omnisq; ejusdem  
 exequendi, & expediendi cura atque potestas, quan-  
 tum ad omnes & singulas clausulas in supra re-  
 citatis Canonibus comprehensas, non in ipsum  
 Episcopum, nec in Metropolitanum, sed in Deca-  
 num, atque Capitulum Ecclesie *Lincoln.* vigore  
 presentis decreti devolvetur durante  
 dicta suspensione ejusdem  
 Episcopi.

FINIS.







THE ANSWER

4

OF

JOHN BASTWICK,

*Doctor of Thisicke,*

To the Information of Sir JOHN BANKS  
Knight, Attorney universall.

IN WHICH

There is a sufficient Demonstration,  
*That the Prelats are Inroaders of the Kings Prerogative  
Royall, Contemners and Despisers of holy Scrip-  
ture, Advancers of Poperie, Superstition,  
Idolatry and Prophaneſſe:*

ALSO

*That they abuse the Kings Authoritie, to the oppression of his loyallest  
Subjects, and therein exercise great crueltie, tyrannie and in-  
justice; and in the execution of these impious performances  
they show neither wit, honestie, nor temperance.*

NOR

*That they are either Servants of GOD or of the KING (as they are  
not indeed) but of the Devill: being enemies of God and the  
King; and of every living thing that is good.*

All which the sayd Doctor Bastwick is ready to maintaine before King  
and Counsell, against them all, with the hazard of otherwise  
being exposed to extremest miserie.



Printed in the yeare 1637.



To the Kings most Excellent Majestie.

Most Sacred Majestie :



**T**H E comfort of all poore Subjects under any Kingdom and Empire hath ever been this, That in all oppressions & calamities, they had a Cæsar to appeale to, who, in the place of God, did defend the poore from the tyranny of the mighty, & deliver them from the cruelty of the more potent, after hee had heard their just Defence and Answer for themselves; & this is the onely glory of a Monarchy and of regal Government, which favour & liberty was never yet denied under Pagan Emperors to poore Christians; and the which your Highnesse hath never yet refused to grant to any in your Kingdom: which hath emboldened mee, a loyall, though poore Subject, in this great extremity to shew unto your Highnesse, who hath been most cruelly and unjustly dealt with by the Prelats, for mayntayning your Prerogative Royall, and at this time suffers their merciless oppression, being denied that which hath not been hitherto refused to those, that have bin reputed delinquents against your sacred Ma<sup>ty</sup>. and to have abused the reverend Iudges of the Kingdome, which was the enjoying of the society of their wives and friends for their reliefe and comfort, and that they might put in their answer under their own hands & names when they could have no counsell, and yet these are now denied unto your poore Subjects by the Prelats. Wherefore he, amongst the rest, doth humbly appeale unto your Ma<sup>ty</sup>. beseeching your gracious Highnesse to heare his just defence and answer, especially it tending so much for the advancement of the honour of God, the honour & dignity of your most excellent Ma<sup>ty</sup>. & the good of the whole Kingdome; it making so much also for the discovering of the cruelty, tyranny, & injustice of the Prelats over your loyallest Subjects, in abusing your Ma<sup>ty</sup>. authority; their impiety also against God, their disloyaltie also against your sacred Ma<sup>ty</sup>. with the wrong they have likewise done to your royall Father, of famous memory. All which, if hee shall not bee able to prove against them, he will vvolingly undergoe what punishment any authority shall lay upon him. Therefore he most humbly beseecheth your Ma<sup>ty</sup>. that you would please to receive his answer, to vvhom he hath made it, & vvhom chiefly it concerneth. And he shall ever acknowledge your Princely favour in it, and shall ever pray for your Ma<sup>ty</sup>. happy raigne, and long life, vvvith the affluence of all divine benediction upon your Royall Person, Croyvne & Dignitie, & your illustrious Posteritie, and ever remaine

Your most truly obedient Subject

JOHN BASTWICK.

The

## The severall Answer

O F

Iohn Bastwick, Doctor of Physick, one of the Defendents,  
to the Information of Sir Iohn Bancks Knight,  
his Majesties Attorney Generall.



He said Defendant saving & reserving to himselfe, now and at all times hereafter, all advantages and benefits of exceptions to the incertaintie and insufficiency and other imperfection of the said Information: For answer thereunto, so far forth as concerns the sayd defendant, he saith, he doth with all thankfulness acknowledge his Majesties great care & zeale at all times, for the mayntenance and defence of the true Christian faith and religion; & the service of Almighty God, love, charity and concord among his Subjects; & withall, that his people, & all loyall Subjects, have great cause, daily to praise God for the happy government they have had under him, and for that they may for future promise unto themselves under his Royalty and Principallity, especially when he hath so graciously made knowne his pious intentions for the good and Wellfare of Church and State, in that his Majesties Declaration to all his loving Subjects, of the causes which made him dissolve the last Parliament, published by his Highnesses speciall command, in the which Declaration pag. 21. his Maj. thus speaks: For wee call God to record, before whom we stand, That it is and always hath been our hearts desire, to be found worthy of that Title, which we account the most precious in all our Crowne, Defender of the faith; Neither shall we ever give way to the authorizing of any thing, whereby innovation may be made or creep into the Church, but preserve that unity of doctrine & discipline established in the time of Queen Elizabeth, whereby the Church of England hath stood & flourished ever since, &c. These words & tolenne protestation our most pious King, cannot but stirre up the hearts, loves, and affections of all his true and loyall Subjects, both incessantly to pray for his happy life, taigene, & preservation, and also to the utmost of their powers to yeeld all subjection, obedience, yea, & their lives and liberties for the honour of his Crowne & Dignity, in the number of the which Subjects the said defendant professeth himself to be, being willing and ready at all times and upon all occasions not onely to lose his liberty, livelyhood & estate, but millions of lives, if he had them, in defence

of his Empire and prerogative royall: and doth againe & againe acknowledge, and that with all thankfulness, his renowned Highnesses zeale & care, for the mainenance of the true religion, love, charity, and concord amongst his Subjects, and beseech the King of Kings and Lord of Lords long to continue him among us, and to put into his royall heart, to remove all those Scandals in Church & State which have been such hinderances of the propagation of the Christian faith and true religion established in his Maist. Kingdoms (of the which he is defender, in his dominions) and the right instruction of the people in the same: who alone are most of the Prelates in general, & the Arch Prelates in speciall, being so farre from seeking the right and due instruction of the people in the true Christian faith & religion, as the information would inferre, as they spend their vvhole endeavours, to take away all the possibility and meanes of instruction, vvhich is the preaching of the vvhord, that is onely able to save our soules, and vvhithout vvhich, no man can beleve or come to life eternall, as thousand places in sacred Writ vvhines, and among other, that in the 26. of the Acts, vvhether Christ saith unto Paul, Rise, & stand up on thy feet: For I have appeared unto thee for this purpose, to make thee a minister & witness, both of the things which thou hast seene and of those things in which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turne them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of Sinnes, & inheritance among them which are sanctified by faith, which is in mee. And Paul was not disobedient to this heavenly vision, but preached unto all men that they should repent, and turne to God, and doe vvhork meet for repentance. And this was, and is the onely way God hath appointed to save our Soules by: for, Faith cometh only by hearing; & this preaching was all that Paul did, I came not to baptize, sayth hee, but to preach the Gospell, so that preaching is the effect of all the ordinances: And in another place he saith, Woe be me, if I preach not the Gospell. And in the first of the Acts, the Apostles told the Church, That it was not reason that they should leave the vvhord of God & serve Tables; and therefore they resolved, continually to give themselves to prayer, & to the ministery

tery of the Word, And in the 4. of the Acts, when the Rulers commanded Peter and John, not to speake, nor teach in the name of Iesus, They answered & said unto them: Whether it be right in the sight of God, to hearken unto you more then unto God, judge yee: for we cannot but speake the things which we have heard, He'c we see, the vvhole office and care of the Apostles was to preach the Gospell; and this is onely the vvorke, taske and dory of Ministers to publish the same vvorde of life. And Paul set his owne example before them for his sedulity in preaching day & night, & commands them to follow him in that, and chargeth Timothy and Titus, and all Ministers in them, to be instant in season and out of season in preaching the vvorde, & they that neglect that duty are no Ministers of Christ nor of the Gospell. Yes, the Bishops themselves, and all their Priests as they call them, as we may see in the booke of Ordinations, solemnly promise before God & the Church, that they will be diligent in the preaching of the Worde of God, and publishing of the Gospell: And for the better stirring of them up to that Duty and Office they read the 20. Chapter of the Acts concerning the charge that was given the Elders and Bishops of Ephesus for their diligent preaching of the Gospell. And in most of all their prayers before their Sermons, they beseech God to bless the ewe fountaynes of all learning in this Kingdome, & that he would send out streames for the watering of the garden of the Church, and that he would preserve those fountaynes pure and incorrupt. Now, all men know how Paul planted and Apollos watered the garden of the Church, and that was by preaching, as is manifest in the 1. of the Cor. Notwithstanding all this, viz. the charge that is layd upon them by God himself, that they should preach the vvorde diligently, & as they love him: notwithstanding also the promise that the Bishops and their Priests have made of their particular care in preaching, which is onely able to save our soules: & notwithstanding the curse that is layd upon them if they do not preach: & notwithstanding they pray, that the ewe fountaines may send out streames for the watering of the garden of the Church, Notwithstanding all the premises, the Defendant saith, That the Prelats neither preach themselves, nor will let others preach, but silence almost vvhole Diocesses together, and have extinguished very many of the chiefe burning lights amongst us, and doe daily suspend the remnant of the most laborious & painful Ministers through England and Wales, and have deprived the people of all Soules comfort and spirittuall solace, without which a mans life is miserable, to the infinit dishonour of God, & hindrance of the Christian faith, and the good institution of the people, yea and to the trouble of the vvhole Church and State: and therefore the Prelats are the onely hinderers of the instruction of the people in their Christian faith, and the saving of their soules, and by consequence the enemies of the Church and Kingdome, for from these Priests iniquity gone out through the vvhole Kingdome; and of the truth of that the Defendant now saith, all the Realme can witness, and the Prelats practices prove, vvhich make voyd the commandements of God by their vaine traditions,

and trample his holy & divine precepts under their feet, and stop the course of the everlasting Gospell, and therefore the enemies of Christs Kingdome, and the destruction of their Brethren.

Now, whereas in the Information it is sayd That contriving, publishing, divulging, selling, vending and dispersing of defamatory and libellous Bookes, pamphlets and infamous Libells and Letters, are pernicious & wicked things in themselves; and of dangerous consequence to his Majest. service, and the public weale of this Realme, & directly contrary to wholesome Lawes and Statutes, The Defendant his part doth absolutely in all things thinke the same. He vvhich the Answerers would make the Defendant, R. Burton, M. Prin guilty of such things, and so have envoyed & maligned his Majest. happy government and the good discipline of the Church, and that he have made a confederation among themselves, and some schismaticall & factious humors, and been from time to time causlessly indiscreet, as much as is shew'd yee, to vilify & defame his Majest. Excellent government, & the proceedings of the Court of High Commission for Ecclesiastical causes, & that the said Confederates have within these seven years last past, raised & layd divers false & scandalous imputations upon the proceedings of all the Court in generall, & especially of the said High Commission, and chiefly upon the Archbishopps & Bishops & prime Judges thereof, who doe equally administer justice therein, by acquiescing the innocent and correcting the nocent, according to their duty, proceeding therein with great temper & moderation, and by their wicked courses and by selling & divulging of false lies, news, and tales, have attempted to move and stirre the people to disobedience and discontent against his Majest. government; & for the effecting of the said wicked designs & purposes, the said John Baitwick having been heretofore about the 10. or 12. of February in the sixth year of his Majest. reigns justly censured by the said High Commission Court for writing & speaking words tending to the maintaining & upholding of schism and division in his Majest. Church of England, & opposition against the laudable orders & ceremonies of the Church, as by the said Sentence amongst other things more at large appeareth. Thereupon within these three

## Information of Sir John Bancks.

years last past he, the said John Bancks, by the advice, confederacy, combination, abetment, helpe and assistance of the sayd Henry Burton and Mr. Prin, &c. hath unlawfully contrived, framed and writt & without licence printed divers epistles, prefaces, additions & other passages annexed and inserted thereunto, and all writt by him the sayd John Bancks or by his advice and approbation, in which booke he hath causlessly & boldly conveyed against the Oath ex officio & other the ancient formes and proceedings of the sayd High Commission Court, &c. & against the Hierarchy of the Church, referring a Presbyterian parity before the facted and seded Orders of Bishops, Priests and Deacons, and in the sayd booke hath falsly and scandalously defamed the witnesses produced against him: falsly also and maliciously used the High Commission Court itself and the Judges therein, in general, and some of them particularly & personally, with cruelty & injustice, with want of wisdom & temperance, and that they are perjurors of his Maestie, though in vain, to bloudshed, and are upholders of idolatry, superstition & prophaneitie, and therein farther most maliciously & falsly affirmeth, That the Archbishop & the Lord Treasurer, and the Bishop of Ely, three of the most worthy and learned Prelats of the Kingdome, that they are disgracers and contemners of the holy Scriptures, and falsly traduceth them for Traytors and invaders of his Maestie prerogative. And in the sayd booke are contained divers other untruthfull, scandalous & libellous passages: which being many and of various natures, is annexed unto the information as a part thereof to which he referreth himselfe.

To all which large accusation, the Defendant for answer saith. That whereas these things of so foule nature & consequence, are layd upon him, Mr. Burton, and Mr. Prin, That the informers begin their accusation with a calumny. As for the defendants owne particular, he affirmeth and that truly, That for reverend and learned Mr. Henry Burton and Mr. Prin, he hath never knowne them otherwise then to be loyal Subjects unto his Maestie, and such as in all peaceable wayes and honest endeavours, have sought, wish and earnestly laboured for the promotion of the true Christian faith and religion, and such & no other manner of men, he the defendant hath ever knowne them and such he verily believeth they are: and therefore, as they feare God & honour the King, he is, and hath been, and ever will be, by the grace of God an better wisher, them; and if that in so doing and practising it be counted either faction, confederation, or combination, he will live and dye in it. But notwithstanding of the resolution and purpose of the defendant, he further for satisfaction to the information saith, that howsoever the forenamed Master Burton and Mr. Prin, and himselfe, have been of long acquaintance, yet their familiarity hath been ever very little, they having not by the 4 or 5. years together neither seen nor heard one of another, and for these three years last past the defendant saith, that he hath not seen the face of Mr. Prin nor been ever with Mr. Burton above twice or thrice as he remembreth: much lesse bene privy or acquainted the

one what the others either proceedings or intentions were: and therefore for ever doth disavow, any helpe, counsell, advice in the making or publishing of any thing that ever he hath done, but whatsoever he hath writt it was accomplished before that they knew of it. And for the other men specified in the information, the defendant knowes them not, neither by face nor name, and this he is ready to depose. And so much may suffice in general to have spoke of this matter; but more especially, whereas the defendant is accused of long continuance to have envied & malign'd his Maestie, happy government, and the good discipline of the Church, then the defendant protesteth in the presence of God, and before the world, that it is a most false accusation, and that there is never a Subject in his Maestie dominions a more honourer of the government of his Imperiall Maestie, & one that desireth more the good discipline of the Church and is able to produce the testimonies of all the places he hath lived in, in this Kingdome, both from Magistrates & Ministers for the honesty and integrity of his life and conversation, and that in all respects he hath demonstrated himself as that he hath not only been free from vice, faction & schisme, but from the suspicion of all: which testimonies he hath ready to shew to this honorable Court, & the which he exhibited to the High Commission Court, at that time they studied most to defame him, & call this both towne and conveyance to testify, as also of the indefatigable diligence, in his particular calling. How that he neglected no opportunity to doe the indigestest men good, & how that being unswayed in his employments, he went through the heat of Summer, the cold of Winter, rose early & went to bed late, exposing himself in all times, to any danger whatsoever of plague and pestilence, and all to doe the meane of the Kings Subjects good, never taking penny of poore nor never of servant, never suffering the most neglected creature of nature to perish for want of care or looking to, but made them all an object of his pity and of his art, giving them out of his poore competency both for their food & Physick; neither can any man say, that ever he asked the richest a farthing for any paynes he tocke day or night for their preservation, or that he ever murmured at the smallest content they gave him; & if the Prelats had let him follow his calling, this defendant had continued in this diligent course of life, till the day of his death. But they picking a quarrell with him for writing in defence of the Kings prerogative Royall against the Pope, saying, that while hee writt against the Pope, he meant them, put him upon such employments as he indeed thinks, will be very little pleasing to the Prelats, although he is most content, that in them he hath, and shall doe the King and Church good service, and so he knoweth it will appeare when he is dead and gone. But because this booke is now layd unto the Defendants charge as tending to the maintenance and upholding of schisme and division in his Maestie Church of England, & opposition against the laudable Orders and Ceremonies of the sayd Church; howsoever there be no such thing in the sayd booke, yet this Defendant desireth to give a reason unto this honorable Court for the writing & publishing not onely of that



that booke, but of all other his writings since. And first, concerning the booke for which he was censured, He saith, that he was provoked thereto by a Popish Jesuiticall Doctor of Physick, who continually dared him into the field of Dispute, and set downe his owne theames about which he would contend, which were concerning the Popes Supremacy and the sacrifice of the Masse. And it is well knowne to the Townes & country wherethey both dwell, that the sayd defendent could never be quiet for his bragg and scribblings to himself & others till he had answered, vvhich was the sole cause of his ruine, & the vvhich answer of his though he had long time for peace sake neglected, yet at last, he was through his aduertiaries importunity put upon it. Neither could he for the honour of the truth, and the honour of his Prince, both vvhich he loves more then his life, delay it any longer: and therefore out of his duty to God and the King, he entred the combat vwith the enemy. To vvhich duty he the defendent saith he was bound, by Christ himself, who hath commanded to give unto Caesar the things that are Caesars, & unto God the things that are Gods, vvhich commandement of Christs eyes all Christians under obedience to a double duty vvhich by them may not be neglected: Viz. to give unto God his due, and unto the King his. Yet for obeying of this commandement this poore defendent must be defamed, ruined, undone, and left friendlesse, monyleesse, and in captivity, and given to the Diuell, and yet say nothing. But the Defendent desireth this honorable Court to give him leave to say, as Queene Hester spake to Ahasuerus, if that hee and his wife had been sold for bondmen and bondwomen, he had held his peace: but for them to be ruined and undone because he could not see God and the King dishonoured, he the defendent cannot but speake. Let the King live for ever, and never let it be said, that he hath such a bale cowardly fellow in his Kingdome, that will suffer his imperiall Maist. to be trampled upon, and suffer it in silence. For his owne part, this defendent confesseth, that he is but poore, and the Prelats have made him so: but as rich in loyalty as any Subject in his Highnesses three dominions; and as Job sayd concerning God, though the Lord should kill him, yet he would trust in him: so this defendent sayth, Though the King should leave him to the mercyleffe fury of the Prelats, yet he will ever honour him vwith his life, and all that ever he hath; and as hee was borne under obedience, under obedience hee will dye, and will ever say *vivar Rex* let the King live for ever, and our gracious God put it into his Royall breast to looke into the devilish plots of the Prelats, that doe not onely equalize the paynted tombes in Christs time, but farre exceed them in cruelty and wickednes. This he is resolved living and dying to doe, *invita Diaboli*, to give unto Caesar the things that are Caesars, and to God the things that are Gods, for he is bound to this duty by Christ himself, neither will he ever rebell against his blessed will.

Now, the things that belong unto God, as he is King of Kings, & Lord of Lords; and by vvhom alone Kings raigne, is an absolute command & Sovereignty over his Church, and vvhom requires of all his Subjects

that they should love him vwith all their hearts vwith all their Soules, and vwith all their mights, and that they should not serve him by any of their owne invention. And for the manner of his vvorship he hath abundantly declared it in sacred writ. And Saint Paul vwriting unto Titus vvarnes him, sharply to rebuke his auditors, that they may be found in the faith, not giving heed unto the commandements of men that turne from the Truth, & chargeh the Corinthians, that they should not be servants of men, nor vwise above that vvhich is written. It sayes unto the Colossians, vvhetherfore if yee be dead vwith Christ from the rudiments of the vworld, vwhy as though living in the vworld are ye subject unto ordinances? And Christ himselfe saith, In vaine doe they vvorship him, teaching for Doctrines the commandements of men. By all vvhich it is manifest, if Christians will give unto God that vvhich is his, and will not vvorship him in vaine, they must love him vwith all their hearts, so he onely rule in them, & they must give him his owne vvorship, and such service onely, both for matter and manner, as he requires at their hands and commands from them, and not serve him according to mens precepts and devices: for in his vvorship they must not be the servants of men: for he is the onely King and Lavvgiver in his Church, and this is his prerogative Royall, vvhich no man may medle vwith; & this is to give unto God that vvhich is Gods: & this duty he the Defendent sayth, all Christians are bound unto. Againe, for all Subjects duties towards the King the defendent saith, that must also freely & willingly be yielded, and that by speciall precepts, for they are commanded to feare God & honour the King, & to be subject unto his autoritie in all things in the Lord, & to give unto Caesar that vvhich is Caesars.

Now in regard of his duty, both to God and the King, and also of his speciall Oath of allegiance, the defendent sayth, he could doe no lesse then that vvhich he did in vwriting his booke, being provoked thereto by an enimie of both. And so much the rather, because himself and all Christians are commanded to give a reason of their hope, to vvhomsoever shall demand it of them, & earnestly to contend for the faith vvhich was once delivered unto the Saints: he saith, in all these respects he could doe no lesse in answering that Popeling then that he did, by giving unto God the right of his government in the hearts & consciences of men, & taking it from the Pope that Vicar rather of hell then of Christ, & by giving the King that jurisdiction and autority of regiment in his dominions & over his Subjects, vvhich God hath conferred upon him; Both vvhich Autorities Spiritual and temporall, the Pope and Popish Bishops most blasphemously arrogate unto themselves, trampling all Divine Lawes and Kinglie regalitie under their polluted feet, making Kings and Emperors their Vassals; vvhich is a most horrible arrogancie and usurpation, and not to be suffered by either Kings or their Subjects. And therefore vvhon this defendent did nothing but that vvhich by his speciall dorie he was bound unto. If this by the Infirmers be thought, either schisme, faction, or sedition, he this defendent is resolved to live and dye in it, and never to thinke any good Subject that is not of his made. *His*

## Information of Sir John Banks.

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doth withall freelle confesse unto this honorable Court, that he looked for no ill usage of the Prelats for this his endeavour, which when he found at their hands: vvas the occasion of the writing of manie other books since that time, amongst the which there is one called *Apologeticus ad Prasulatu Angliam*, &c. dedicated unto the privie Counsell: but whether the booke that is annexed unto the Bill bee the same, that the defendant knoweth not, but a booke with that Title he confesseth, he writt, wherein he set downe the proceedings of the Prelats against himselfe, and their dealings towards others of their brethren: the theame of vvhich booke he the Defendant desireth the honorable Court to take a briefe relation of, at this time, that they may the better be informed of the falsitie of the information. And first, for the principall theame and matter of the booke, it is the State of the questions in his *Flagello Pontificu* for vvhich he suffered, with the summe of the Arguments he produced for the confirmation of the truth. The questions arising between the Babylonian and the defendant, concerning the autoritie of the Pope, were these. The first, whether Christ did constitute Peter sole Monarch of the Catholick Church? The second, whether the Pope of Rome (if hee bee a Bishop,) as hee is a Bishop, hath Autoritie & jurisdiction over Kings & Emperors? Thirdlie, whether Popish Bishops be true Bishops or no? and of the discussing of these questions, the defendant saith, his adversarie vvas the sole cause. In the handling of the which, the Defendant further affirmeth, that he used all the caution that vvas possible, as he supposed for man to use, prefacing in his booke, that being to dispute about the Autoritie of the Bishop of Rome, he desired candidly to be understood, of all men: for while he disputed of Episcopall autoritie, he medled not contended not against such Bishops as acknowledge their autoritie & jurisdiction from Kings and Emperors, into vvhose hands the government of States, Kingdomes, and Commonwealths is by God committed. For if the Popes themselves would acknowledge their immense and unlimited autoritie from Kings and Emperors, he the defendant there said, if they commanded nothing contrary to the will and Word of God, that he for his part out of reverence, duty, & loyalty to his Prince would obey it. The Words in the Original are these. *Verum de Episcoporum autoritate locutus à bonis bene intelligi cupio. Non enim litis litem moveo quatenus ab Imperatoribus & Regibus & Principibus. Terra quarum interest salutem civium tuarum, potestatem, ius & Imperium in sociis totumque Dei gregem adepti sunt. Nam si Romani Episcopi immensam illam & nullis limitibus circumscriptam autoritatem, indulgentia Principum acceptam servamus, voluntati Episcopali, nihil voluntati divinae inimicum jubenti obtemperandum putem & reverentiam Principi si volentis debitam, &c.* So that the defendant having thus playnly set downe his minde before, & knowing that all the jurisdiction that

the Bishops in England now exercise over others is from the King, he thought himself not onely secure from danger, but expected favour at least from the Bishops & their helping hand, especially, when the opposing (his) Popes Autority in England, is a thing that the King and State have ever so well allowed of.

And that this honorable Court may yet be further informed of the speciall cause for which the Prelats are so displeased with the defendant, it was for the truly and narrowlie disputing and discussing of the second question, to wit, whether the Pope of Rome (if he be a Bishop) as he is a Bishop, have Autoritie & jurisdiction not onely over his fellow brethren but over Kings and Emperors: which the Defendant there denied for many warrantable Arguments. The summe of which he desireth here to relate unto this honorable Court, for his just and necessarie defence & justification. For by the very light of nature and unanswerable reason, it is evident and manifest that where there is an equalitie and paritie amongst men there the one doth not exceed the other in power, or Dominion, Paris enim in Paren non esse imperium totius

Naturæ *xvijas dōlas est.* Now, Divine constitution hath made Bishops and Presbyters or Elders a like and equall, vvhich that it might the better appeare, the Defendant propounded there two things to be proved. The first vvas, That Bishops and Presbyters were by the Word of God one and the same. Secondlie, That Presbyters had equall Autoritie of Government. Obediēcie & Excommunication with Bishops: vvhich he onely consists their preeminēcie & Autoritie above their brethren vvhich things being proved, it will necessarily follow, That the Pope of Rome as he is Bishop doth not vvas exceed other Bishops, and Presbyters they being in all things a like and equall unto him, much less hath any Autoritie and power over Kings and Emperors. And for the proofe of the first position, the words Presbyter & Bishop do sufficiently evince it, vvhich in holy Scripture, though diverse in sound, signifie one and the same thing, as not to cite the words themselves which would be large. The Apostle Paul to Titus in the first chapter doth sufficiently shew, where the words Bishop & Presbyter are confounded. And likewise in the first Epistle of Peter and the first Chapter, there Presbyter and Bishop signifie one and the same thing. And the Epistle to the Philippians the first Chapter and the first verses doth apparently demonstrate it, and diverse other places might be produced elucidating the same thing. But the 20. of the Acts puts all out of controversie, where Presbyter and Bishop signifie one & the same thing, for office, honour and function, so that the identity of their office, is signified by those two expressions, Neither is there a confusion of their names, with a difference still of their functions & administrations, as some would cavill: for in these places where Presbyters are called Bishops, the disposition is not about the title, but about the office signified and specified by the title. For when S. Paul exhorts the Presbyters to have an eye to their duty & charge, he sheweth this reason, that the Holy Ghost had made them Bishops: And the truth of this is so



is ſo evident, that the Rhetoricks themſelves, as learned men as any Biſhops in England, and as able to maintayne an error, are forced ingenuouſly to confeſſe it, ſaying in expreſſe words in their Notes upon the 2. verſ. of that Chapter. That in the Apoſtles times there was no difference between Preſbyter and Biſhop, ſo that for the firſt poſition, it is not onely by the Word of God clearly evident, but by the very confeſſion of the adverſaries of the truth granted, as a thing without controverſy. Now for prooſe of the ſecond poſition, that Preſbyters as well as the Biſhop of Rome, have the power and right of Government, Ordination and Excommunication, by which in theſe times Biſhops onely exceed. Preſbyters, the defendents will here briefly demonſtrate, referring thoſe of this honorable Court, that have a deſire to ſearch into the full truth of it, to his booke. And for prooſe that the Government was committed unto them, and that they exerciſed the ſame, it is moſt perſpicuous out of the firſt of Timothy 5. where the Apoſtle ſayth, The Preſbyters that rule well are worthy of double honour, eſpecially thoſe that labour in Word and Doctrine. By this teſtimonie it is evident, that they had rule and government in their hands. And that they had power alſo of ordination and impoſition of hands, it is likewiſe apparent out of the firſt Epiſtle of Paul to Timothy ſayth, Doe not neglect the gift that is in thee which is given thee for prophesy by the impoſition of the hands of the Preſbyterie. Here alſo the Preſbyters had the right of impoſition of hands. And that they had the power of Excommunication and Abſolution, it is likewiſe maniſeſt from the 9. of the 1. of the Corinthians and the 2. Chapter of the 2. Epiſtle, where the Apoſtle gives them the power of caſting the incontinent perſon out, and upon his repentance receiving of him againe. By all which Authorities of ſacred writ it is ſufficiently cleare and evident, That the Preſbyters had the Authority and power of government and rule in the Church, with the faculty alſo and ability of ordination & excommunication, and all this by Divine Inſtitution and expreſſe words of holy Scripture, howſoever this right and their due, was through the fraud and deceit of the Biſhop of Rome, and Romiſh Biſhops afterwards taken away from the Preſbyters. Wherefore the Defendents concluded, That if there were any difference betwene Preſbyters and the Biſhop of Rome (which hee denied) that then the Preſbyters in dignitie and honour exceeded, and that greatly the Biſhop of Rome & Romiſh Biſhops, for all theſe Privileges of government, ordination and excommunication are in formal words given unto the Preſbyters, and no where granted unto the Biſhops. And for further illuſtration and prooſe of this, the Defendents, with many other Arguments proved, That Preſbyters were better men then the Biſhop of Rome, if there were any difference. The ſumme of which hee deſireth this Honorable Court, to take notice of, that they may more ponderouſly weigh the buſineſſe in hand, and ſee the vanitie of the information. And for the Arguments in briefe, they are theſe:

*They who are moſt obedient to the Princes Commands, and Prohibitions of Chriſt, and doe moſt diligently obey the Apoſtles admonitions, they are, and ſo ought to be eſteemed, more worthy and excellent, then ſuch, as regard neither of both.*

*But the Preſbyters are more obedient to the Commands of Chriſt, and doe more diligently obey the Apoſtles admonitions then the Romiſh Biſhops.*

*Therefore they are more worthy & excellent.*

For the major, no man can deny, that knowne loyal and obedient Subjects to their Prince and his Officers juſt commands, are to be preferred before Rebels, and them that regard neither of both, Now Chriſt and his Apoſtles have commanded, That all Miniſters ſhould feed the Flock of Chriſt delightfully in preaching of the word, & adminiſtration of the Sacraments and that they ſhould not be Lords over his inheritance, Both which precept and prohibitions the Preſbyters doe more exactly obſerve then Romiſh Biſhops: for they neither preach themſelves nor will let others, and are Lords over Chriſts inheritance, which the Lord Ieſus and his Apoſtles have pretemporarily forbid. Ergo, the Preſbyters are more worthy then Romiſh Biſhops. Againe:

*That name which is and hath ever bene a name and title of Dignitie and Honour, is to be preferred before that which is a name of paine, labour, and ſolicitude.*

*But the name of Preſbyter or Senior, is & hath bene ever a name of Honour and dignitie, and a title of mightie Emperors and Princes, and the name of Biſhop is a name and title of labour and travail.*

*Ergo, the title and name of Preſbyter is to be preferred before that of the Romiſh Biſhop.*

For the major, none that are truly noble and learned can deny. And for the minor to omit many other places, it will evidently appeare to any that will looke upon the firſt Epiſtle to Tim. and the 4. There the Apoſtle ſayth, The Preſbyter that rule well are worthy of double honour. So that it is apparent enough, That honour and dignity is containd in that name, which deſerveth both reward, reverence, & reſpect. And in the ſame Epiſtle the Apoſtle ſayth, Rebuke not a Preſbyter, but honour him as a Father; and ſpeaking of Biſhops, he ſayth, He that deſireth the Office of a Biſhop, deſireth a good worke: he ſayth indeed a good worke, but a worke notwithstanding full of care, watchfullneſſe, toyle, and labour. From all which it is ratiſied, That the name and title of Preſbyter is a namefull of dignity, honour, and ſplendour, and the title of Biſhop a compellation or name full of labour, and heavie.

anhelation, & solicitude; and therefore to be preferred before the title of Bishop, being farre more excellent.  
Again:

*That name which whensoever it is ioyned with the name of Bishop, hath alwayes the first place and precedencie, that name is most excellent.*

*But the name of Presbyter, when it is ioyned with the title of Bishop, hath ever the precedencie.*

*Ergo, it is to be preferred before is.*

For the major, the adversaries cannot deny it, For they conclude and establish the precedency and preminency of Peter, before the other Apostles, because he is often first named. And for the minor, the word of God declares it illustiously, as may be seene in the 30. of the AAs, and the first of Titus, and the fifth chapter of the first of Peter. In all which places the names of Presbyter and Bishop being ioyned together, Presbyter is ever first named. To all this, Peter calls himselfe a Presbyter. The same doth Saint Iohn, as if all Ecclesiasticall dignities were placed in that name. But there are many arguments yet remaining to prove the dignitie of Presbyters to bee above that of Bishops, if there be any difference between them. For,

*They to whom in the most difficult controversies of the Church, and greatest dissensions, the Primitive Christians had ever recourse, and who the spirit of God did in a special manner assist, and who made Decrees by which the Church of God to this day is to be regulated and governed, and who the Apostles themselves made their sociars and companions in both Generall and Provinciaall Counsels, and he which had the next place unto the Apostles in their Assemblies: they are more worthy, and to be had in greater honour and veneration then the other Ministers of the Church, which are neither by name nor place knowne in those holy meetings.*

*But the Presbyters are such, and Therefore the Presbyters are more worthy and excellent then Bishops.*

As for the major, the adversaries cannot doubt of that, which bestow dignitie and honour upon their Bishops, according to the place and degree they had in the first Councils. And for the minor, none can doubt of it, who hath read the 15 of the AAs, and the twentyeth chapter of the same book: But they that desire to be satisfied concerning this argument at large, the Defendant desired would read any of his books, Lasty, That the dignitie

of the Presbyters may yet appeare, above the title of Bishops, it is thus evident:

*Those to whom the Keyes of the Kingdome of Heaven by name are committed, those are more worthy & honorable then those that have not that Priviledge.*

*But for the Presbyters, they have the Priviledge of the Keys granted unto them by name:*

*Ergo, the Presbyters are more honorable then Bishops.*

For the major, no good Christian vwill or rational man can deny it. And for the minor, he that readeth the last of Iames shall finde it manifestly enough confirmed and proved. By all which Arguments, the Defendant did sufficiently beat downe the Bishop of Romes authority, and by the very light of reason overthrow it. For if thus every Presbyter be by the word of God as good a man as the Bishop of Rome if not better; and vwithall, if the Presbyters neither can nor may usurp authority over their fellow brethren, much lesse may they doe it over Kings and Emperors, and by consequence and necessity of reason it followeth, that the Bishop of Rome hath no cause to arrogate such authority to himselfe over the whole Church as he doth; and therefore that his rule & Government is a mere usurpation and an abominable tyranny over the whole Church of God, and ought of all men to be defied, abominated, and abhorred vwith all his complices, as impious and blasphemous against God, injurious to Kings & Princes, and nocent to all the faithful members of Iesus Christ. The recapitulation of all the which Arguments, this Defendant thought fit to make knowne to this honourable Court, that their illustriety might in every respect see his innocency, who first examined all Bishops that acknowledged their authorities from Kings and Emperors out of the number of those against which he disputed; and secondly, never by name sought against any other but Romish Bishops, and vwith their owne arguments vwithdrew them. And therefore he could not but take it unkindly, that when in this combat they should have helped him against the common enemy, they defending him, fell upon the poore Defendant, to his perdition, saying, that he meant them, and that he was erroneous and factious in his opinions. Now if the Defendant hath erred in the discussing of these truthe, the Scripture, that Word of Life, hath brought him to it, which vvas blasphemie to thinke; and therefore when they adjoined his booke to be burnt, they might as well have burnt the Scripture also, yea all antiquitie and the gravest and learnedest of ancient Fathers, whose testimonies also hee hath made publick for the greater vindication of the truth against error and cruelty. But that the integrity of the defendant may yet more clearely appeare, he most humbly entreatheth this illustrious Tribunal to heare how the business vvas carried against him at his Arraignment before the Prelats Barre at Lambeth, and how submissively he demeaned himselfe there, and how superciliously they carried



ried themselves towards the Defendent on the contrary side. When it came to his part to speake for himselfe, the Advocat having formerly denied to plead his case any farther, then about the vvitnesse testimonie, vvhich he also did very ieiunely, feeling an Advocate of such excellent parts of learning and eloquence as he vvas, and also at the Bar renouncing v. saying, That the Defendent should plead himselfe, which, vvhen it vvas put upon him, he then first related vnto the Assemblie the Theame of the booke, vvhich vvas the mayntenance of the Kings prerogative royall. Then he told them the occasion of his vvriting of it, that he vvas provoked thereunto by a Pontifical, vvho often had dated him into the list of dispute, which at last he could not deny, as he vvas a Christian, and as he vvas a Subject; for by the Word of God he told them, and by the Law of the Land, and his speciall oath, he vvas bound unto it, vvhich Oath he also read at large in open Court, the vvhich also all the Bishops of England, and all the Iudges of the Kingdome had taken, and vv ere equally bound vvith him to observe. Then before he entred into the combat vvith the adversarie, he shewed, vvhat caution he used that being to vvrite against the Bishop of Rome & Italian Bishops, it vvas onely as they arrogate their autoritie over their Brethren and the Church of God, yea, over Kings and Emperors *in a diuina*, against such Bishops onely hee affirmed he did dispute & read the vvords of exception formerly cited at the Barre, as for such Bishops as acknowledge their iurisdiction, power and authority from Kings and Emperors; he sayd, he had no controversy against them, as he there againe and againe declared himselfe, in the number of vvhich he the Defendent sayd ours were, for all the Bishops of England and in his Majest. Dominions, had, and received (or at least vvill ought so to doe) their autoritie & iurisdiction over their brethren from him; For prooff of vvhich, he cited & read publickly the Statuts and Acts of Parliamt. as follow:

First, that of the first of Queene *Elizabeth* of famous memorie, vvherein the Oath of Allegiance vvas ratified, In the which Statute there are these vvords, That all jurisdiction, all Superiorities, and all Privileges and Preeminencies spirituall and temporall are annexed to the Imperiall Crowne, vvhich by Oath he being bound to mayntayne, could doe no lesse being provoked by an aduery of regal dignity: He read also the Statute vvhich was enacted in the 7. of *Henry the eight*, vvhich is, that Archb. and Bish. and all other Ecclesiasticall persons, have no other Ecclesiasticall iurisdiction but that vvhich they received and had by the King, from the King, and under his Royall Majest. He read also the Statute made in the first of King *Edward the six*, in these vvords; That all jurisdiction and Autoritie Spirituall and Temporall, is derived and doth come frō the Kings Majest. as supreme Head in the Churches and Kingdomes of England and Ireland, and that by the Clergy of both the Kingdomes, it ought no otherwise to be held or esteemed of, and that all Ecclesiasticall Courts, vvithin the sayd Kingdomes ought to be held and kept by no other power and autoritie eyther domestical or forraign, then that vvhich comes from his most excellent Majestie. And that vvhosoever did not acknowledge and venerate this autoritie, that the same men

are *apostatis* in a prægumire, & under the Kings high displeasure and indignation, as the vvords of the Statute ran, and the mouth of the law speakes: and then vvith some reason: also vvhich the Defendent produced, beside the Word of God, hee shewed, That no Romish Bishop had autoritie over their fellow brethren, nor could *in diuina* challenge it, much lesse over Kings and Emperors; and therefore so long as the defendent had the Word of God, the Lawes of the Kingdome, and reason in his side he told them, he thought himselfe reasonablie secure from all danger in that place. And then applying his speech unto the right honorable and noble Lord the Earle of Dorset then present, the Defendent tolde his honour, that he could not but vvonder, that hee should stand there at the Barre as a Delinquent, for mayntayning the Religion established by publick Authority, the honour of the King, and the glory of his Majestie: and that one *Chamy*, such a man a laick as vvell as himselfe, should vvrite a booke and set it forth by publicke autoritie, mayntayning the Church of Rome to be a true Church, and never to have had so much in her, as the suspicion of error in fundamentall poynts, and that this booke should be dedicated to the Prelate of Canterbury, & parrionized by him (vvhich booke the Defendent both read and exhibited in Court) by vvich notwithstanding the King himselfe and all his Subjects were made Schismatics and hereticks, to the infinite dishonour of God, our Gracions King, and King James of blessed memorie, and our most holie profession and religion. This as the defendent tolde the Lord of Dorset struck an wound in him, & especially vvhen the author of it was in fauoured and countenanced by Camerburie, and for the defending of the honour and dignitie of our Church and the honour of the King, the Defendent should stand as an euill doer. Now vvhen the defendent vvas come thus farr, and vvas then approaching more closely vnto them, intending more fullie in the pleading of his cause to have set forth their unjust dealing, they tolde him, that he vvould, and imperiously commanded him to hold his peace, vvhich vvas the reason of his Apologetics aduersus Anglicanos, vvhere he tooke libertie to vvrite that, and publish it to the view of all the vvorld, vvhich he vvould have then spoke. But after that they had silenced him, they then fell a thundering against him euerie one as he pleased, all of them joyning in this, (one onely excepted) that they censured him onely for his Booke; and in their censure, they unanimously agreed, that the Defendent should pay the costs of suite, a thousand pounds vnto the King for a fine, be debarred of his practice, that his booke should be burnt; and that the Defendent should lye in prison till recantation, and in the meane time be deliuered vnto Satan. And thus did the Sublime Court deale vvith the Defendent for doing his duty. But here the Defendent craveth fauour againe of the honorable Court, that he may briefly letting the puny Iudges and their nonseme dye in silence, say something of the Prelates haranges, because they onely were the men that found themselves aggrieved at his vvriting: & so say the truth, all the other are Officers under them, and are the Prelates hangbys (he meanes the Doctors) to doe vvhat they vvould have the, as howe experience teacheth all

men. And so much the more earnestly he desired this liberty because it will make much for the demonstration of the justice of his accusation against the Prelats, both in respect of the dishonor they have done unto God by it, the dishonor of the King their Master, & King James of precious memory, and the wrong done to himself in particular. Now the first that entered this combat was Francis White Bishop of Ely, who in the first place most blasphemously and with many contumelies reproached the holy Scriptures, making nothing of their divine Authority, (as all the standers by can witness) for he reviling the Defendant, sayd, That he had nothing in his booke but Scripture, which was (as he termed it) the refuge of all Hereticks and Schismatics, openly averring withall, That the Scriptures could not be knowne to be the Word of God, but by the Fathers, and Saint Augustin would not have beleev'd the Scriptures to be the Word of God, had not the Church told him so. Further he sayd, That the Scripture could not be knowen & distinguished from the Apocrypha, but by the Fathers: nor the meaning of the Scripture found out but by the Fathers & that all the Fathers from all Antiquity (which is most false, as the defendant in a speciall booke hath sufficiently shewed) made and proved a vast difference between Bishops and Presbyters, and that there was ever a greater excellency and Authority in the Bishop then in Presbyters, And this with an unanimous consent they all agreed in, till a base fellow Calvin (for so he termed that ever to be honoured Divine) rose up in an obscure corner of the World, & violated and overthrew all order & Authority in the Church, and would also have demolished the Authority of the Magistrates. And then turning his speech to the Defendant rudely he called him Base fellow, Brazen faced Fellow, Base Dunce, and sayd in the face of the Court, That if he could not mayntayne his Episcopall Authority to be *his Divine*, he would fling away his Rotchet; And so concluding with those that had gone before him in his censure, he sat downe in a very great fury and passion.

After him came forth the Bishop of Yorke, and in that numerous Assembly, proclaymes; That Iesus Christ made him a Bishop, and the holy Ghost consecrated him, and that he had not his Authority from the King, for Bishops were before Kings and that Bishops held the Crownes of Kings upon their heads, and so peremptorily averring that the Defendant ought to be knocked downe with elaw-Law for his ignorance, assenting with the rest in their Censure, he fell a sleep. In the third place the Bishop of London advanced forwards, speaking very loud and temerarious words against the Holy Scriptures saying, That he had thought to have found some great Matters in the Defendants booke, seeing him so confident and so peremptory, but diligently reading of it, he met with nothing in it but Scripture, which, as he sayd, was the refuge of all Schismatics & Hereticks, & so according with his predecessors in their opinion and censure, he concluded his part of speech. But last of all came forth the Prelat of Canterbury, who with a frontlesse boldnes avouched his Episcopall Authority & preeminency over his brethren to be onely from God, very much blaming Calvin for his factions Spirit, saying: That their Ecclesiastical Authority & the power they exercised, was from

Christ Iesus, and produced Timothy and Titus to prove, the same assertion and that Bishops were before Christian Kings, and they held the Crownes of Kings upon their heads. For no Bishop no King, & those that would have no Bishops, fought to overthrow all Government, & in his censure he jumped in all things with the rest, saving in the Finis, which (as he sayd) hee thought too little and therefore ought of more conscience, as he held the other Iudges, hee fined the Defendant a Thousand pounds more. But he had one thing more to speake as he sayd, concerning the Church of Rome, and about that he rejoyced publickly there to declare himself, in regard the Defendant had cast Chounyes booke unto him in open Court, and of the Synagoge of Rome he spake verie honorably, affirming, That there was a true Church, and that shee did not erre in fundamentall points, and all this hee spake in that publick Sessions.

All which the Defendant hath bene forced to recite, because it makes very much for the justification of what hee writ in his Apology, and that hee had good ground greatly to blame the Prelats, as well for these as for many other of their proceedings, as afterwards this honorable Court shall well perceive; And now that the Defendant may come to the things that he is charged with in the Information, as to have accused the Bishops of, in his Apology, which by the Informers is termed a Libell, though it containeth nothing but a true Narration of the passages of the High-Commission Court, which he never spake nor writ against, but onely, against the abuses of the Iudges in it, who have turned that Court, which was of purpose appoynted by the State for the suppressing of Heresy, Popery and vice, to the beating downe of the Religion established by Authority, and the promotion and advancement of superstition and the molestation and undoing of the Kings faithfullest Subjects, and the deare servants of God, as daylie experience teacheth us, and the whole Kingdome can witness. In the writing of which booke he the Defendant thinketh himself so far from being a delinquent, as he conceiveth he hath done good service to King, Church, and State, having in it vindicated and mayntayned regall Authority against the tyranny of the Pope, discovered also the Prelats lawlesse usurpations with their ungratitudes to the King, and cruelties against their brethren, mayntayned the honour likewise of the Lawes of the Land and the dignity of sacred Writ, (both which they slight and make nothing of) and by innumerable testimonies of learned men, proved the assertion for which he is thus traduced and envied, to be neither novell nor hereticall but according to both the Divine Scriptures and all Ancient truth, & the vnsullied Bishops, and by the whole clergy of England in King Henry the eighth dayes, as all the learned and ingenious do well perceive and know; both at home and abroad. So that if the Informers with the Prelats will make this Booke a libell, then let them make holy Scripture, the Lawes of the Kingdome, and all the ancient records of learned Bishops libells also: for the Defendant in that, hath sayd nothing concerning the Presbytery, which is not agreeable to them all. And for the





matters in f'rec'all he is charged with in the information, viz. That he hath causlessly enveighed against the oath ex officio and other ancient formes of proceedings in that Court, and against the sacred Hierarchy & orders of Bishops, Priests and Deacons, preferring a Presbyterian parity before it. And that he hath falsly and scandalously defamed the witnesses produced against him, & falsly & maliciously taxed the High Commission Court it self, and the Judges therein in generall, and some of them particularly and personally with cruelty and injustice, with want of wisdom and temperance, and that they are perswaders of his Majestie to bloodshed, and are upholders of idolatry, superstition, Popery and Prophanesse, and further most maliciously, and falsly, affirmeth, that Canterbury, London and Ely, are disgracers and contemners of holy Scriptures, and falsly traduceth them and the rest of the Bishops for traitors and invaders of his Majestie Prerogative, and that in the sayd booke there are contayned diverse other unlawfull and scandalous passages against the established government and seiled discipline of the Church of England, the Bishops and Clergy, and their proceedings, which being many, and of various nature, is delivered into his Majestie Court of Star-chamber.

To all which things that he is here charged With, the Defendant will answer with what brevity, and the best Method he can, & doubteth nothing but whatsoever he hath writ in his Apology against the Prelats & their proceeding, shall be made evidently appeare to this Court to be most true. And to begin with the things layd to his charge in the last place, that hee accuseth, the Bishops to be disgracers and contemners of holy Scripture, to be invaders of his Majestie prerogative, upholders of idolatry, Poperie, superstition and prophanesse, All which is most true, for so they are, as he hath sufficientlie proved against them in that booke, and doth here also add, that they have greatly dishonoured the King their Master, and King lares his Father of perpetuall memory, all which he will briefly declare, and demonstrat to this noble Court. And that they are contemners & disgracers of holy Scripture, what can be more manifest? when they say that the Scriptures are the refuge of all Schismatics and Hereticks as much as if they should say, the good Lawes and Statutes of a Kingdome and the Kings Edicts and Proclamations, are the cause of all disorder and wickednes: withall, what is it to be contemners and disgracers of the holy Scriptures, if this be not? to say, That they can neither be knowne to bee the Word of God; nor distinguished from the Apocrypha and Prophan Amthors, nor be understood and the meaning of them attayned unto for their obscurity but by the Fathers? If this be not to contemne sacred writ, then all Orthodox writers both in ours & all reformed Churches, and King James himself, have accused the Church of Rome most falsly, whom they prove blasphemous against God, and disgracers of the Holy Scriptures, for the same assertions, as all their learned writings winnes with innumerable Arguments in them for prooffe of the same.

The Defendant desireth to know, what it is to pro-

phane and contemne holy Scripture, of this be not, a slight and viliſy the authority of it, and to profane humane authority before it, which the Bishops did blasphemously, saying, that they could not be knowne to be the Word of God, without the help of the Fathers, when every page and leafe of those sacred monuments breath a divine Spirit, and they are called the living oracles, A.Q. 7. vers. 38. as if the Scripture had lost its ancient luster, life, and divinity by its antiquity, & was inferior to all other things both Natural and Artificiall. When notwithstanding there is such a Majesty and Splendor in the Scripture as it dazzleth the eyes of all those that looke into it, with his transcendent and heavenly clarity, and brightness, the eyes of whose minds the God of this world hath not blinded, ynder the very law, when there was a way before the eyes of men, so that they could not so clearly see like them as now Christians may, yet then such dignity and excellency was discerned in them, that at the first reading of them, men cryed out the voice of God and not of man, & tore their garments for very astonishment and feare of the threats in them, and never were so impious and impious to say, How shall wee know these books to be the Word of God? For the holy Scriptures had ever such an innate and Domestick light, beauty, & goodnes in them, and carryed such testimony and witness within themselves, ever able to declare themselves Divine and holy, & to be the very word of the everliving God, that they needed borrow no help from without them, or secht in humane witnesses for the declaring of their Divinity. There was no need to send unto the Prophets or the Church, in old time, to inquire whether the Scriptures were the Word of God, amongst any that were but any thing acquainted with the language of Canaan, as is manifestly evident in the 2. of the Kings 22. vers. 8. 10. and the 2. of the Chron. 34. vers. 14, 15. 19. where it appeareth, that when the booke of the law was found by Helchia the Priest in the house of the Lord, he knew it at the first reading of it, to be the Word of God, the same did the Kings, they were neither of them told by the Church, or any Prophets or Fathers that it was the book of the law, neither did the King send unto Huldah the Prophetesse to know whether it were a true & authentick Copy, all this needed not; it needed then no Godfathers or Godmothers to Christen and give it the name of the law of God and holy Scripture, as without the which it could not have been knowne; there was no need of any such thing, or any humane authority for the prooffe of that in those times; all that were then true Literalists knew it by its owne testimony to be the Word of God, and shall any man now thinke, that the Scriptures are more obscure and dark, and harder to be discerned by their owne testimony to be Divine and holy, then when they had a vaille before them, and their sacred treasures of Divine truths were musted up in so many types & mysteries? Certainly this is not onely great ingratitude to Gods bounty, but very contempt and disgracing of holy Scriptures, that their most excellent & authority can have no credit amongst Christians without adventu-

tiell affluence of vaine man. Is not the witness & testimony of God greater then the testimony of man? If we receive the witness of men, the witness of God is greater, sayth S. Iohn in his first epistle chap. 5. vers. 9. But the Pre's affirmes, the testimony of man is to be preferred before the witness of God, so that we ought not to believe the Spirit witnessing but the testimony of the Fathers: for they say, the Scriptures can not be knowne without the Fathers. Christ who was truth is selfe said in the 5. of Iohn vers. 36. I have a greater witness then that of Iohn, and what was that witness? his works, the witness and approbation of his Father & the Scriptures. Christ here prefers the testimony of the Scripture before the testimony of Iohn, which was the greatest of all the Prophets, and the Prelats preferre the testimony of the Fathers before the Scriptures, and is not this to contemne the holy Scriptures? S. Peter in that glorious transfiguration of Christ upon the mount, heard the voice of God the Father, & notwithstanding he sayth in his 2. epistle chap. 1. vers. 19. we have also a more sound word of prophesy. And Christ himselfe so revered the holy Scriptures, that he seemeth to preferre Moses his words before his owne, saying, if yee beleve not his writings; how shall yee beleve my words? and in the person of Abraham, when Dives desired one might be sent to his Fathers house, to warne his brethren of the danger of torment that he was in, Christ sayth, they have Moses and the Prophets, let them heare them: and he sayd nay Father Abraham: but if one went unto them from the dead, they will repent, and he sayd unto him, if they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead. By all which testimonies of sacred writ it is evident, that if the Scripture of it selfe cannot prevaile with men, that then there is little hope that very miracles will doe them any good, for the begetting of faith in them, or bringing of them to the truth, much lesse the Fathers; and thus by Christs owne words is confirmed unto us: yet the Prelats nevertheless, esteeme of the Fathers authority, more then of the sacred Scriptures. But can any man that hath but the name of a Christian thinke, that those that will not be moved by the Majestie and authority of the Scriptures, speaking in the name of the Lord of hosts, that the authority of the Fathers will prevaile with them, who are not to be believed, but as they speake out of the holy Scriptures and by their Divine authority? Christ denies it, and therefore we are rather to beleve that, then the phantasies and impious grolleries of a few ungodly men. Is not the Scripture *αὐτῶς* and of his owne & selfe sufficiency to able to declare its owne mind and meaning, that it hath no need of the Fathers help without doubt, unless prophane mouths will make it a pack of nonsense. Truly one would thinke that very reason might be able to convince these wretched wranglers, if they had not hardened themselves, to fight

against the truth, yea and sett themselves to resist the holy Spirit of God: for if we looke upon very nature, art and reason, they would convince us: for there is no naturall thing but will prove and shew it selfe what it is, and declare its owne nature, as the Sun, Moone & Stars declare their owne nature, and tell what they are to every beholder of them; fire by it selfe and of its owne nature & essence is knowne what it is, earth and water doe the same: and the same may be sayd of gold and silver & all other metals, they are able to witness for themselves what they are, and to distinguish their owne natures from each others to any rationall man. Again, All artificiaall things are knowne what they are by their proper formes, and so are discriminated the one from the other, every one of them carrying a sufficient indication of it selfe. yea all humane writings shew from whence they come, by the spirit they are writ with, and doe shew, whether the Authors & Writers of them be learned or unlearned, or be men in authority & place or not, and there needs no Commentaries upon them to tell whose they are.

The Proclamations & Edicts of Kings and Princes doe sufficiently without either margall notes or annotations declare of themselves, that they come from imperiaall authority; and the Majestie & the dignity of their phrase and expression proclame to all men that the authors of them are sacred persons, and hee that should call them in question without a Council or Parliament, or the fathers and Iudges of the lawes authority, would be though no loyall Subject and not worthy to live, and that deservedly: for the very manner of their penning & writing doe ever convince their Readers both of the dignity of their matter, and of the excellency of the personages that set them forth. And shall any in this age of light, be found so darkened in his judgment, as to thinke the Word of God inferior to all naturall artificiaall & humane things? yet so it is, to the infinit dishonour of our great God blessed for ever.

Truely, besides the sparkles of Divinity and the Spirit of God illuminating in the Scriptures which write them, the excellency and goodnes of their object and matter, the purity, the perfection, the Antiquity, the universall consent and agreement of them, the majesty, and simplicity of the languages and speech they are writ in, the conviction that is in them of wicked & rebellious consciences, beating downe & humbling the strongest Spirits, the certayne event of things foretold in them, the integrity of the Writers, being farre from all fraud and guile setting downe their owne infirmities and the weaknesses of their families, which human reason would never have done, the preservation of these Holy Scriptures in all ages from the fury of the persecutors, and out of the hands of those that studied to destroy them, the constancy of the Martyrs allwayes that beleaved & kept them, and the fearfull & tragically ends of such as were enemies of them, These the Defenders sayth, and many more



reasons there are to prove the Scriptures to be the word of the ever living God by themselves, without any Authority of Fathers. But yet one reason more, the Defendant thought fit to add, before he returneth againe to the Holy Scriptures owne Authority, which is sufficiently able to declare it to be the Word of God. And that is this, All things that are mens owne, whether counsailes, Lawes, ordinances, inventions, Politiques or projects, orders of government, &c. they are agreeable ever to the corrupt nature of man or els to carnall reason. & men commonly hugge their owne devices. Now if the religion that is set downe in Holy Scriptures or the Scriptures themselves, had ever been the bñlon & excogitation of mens braines, as some prophane & Atheistall men thinke, who suppose and say, that religion was by Policy invented to keep men in awe, then the Defendant sayth, that all men would willingly and without reluctance have embraced and received them and given them ever admittance and free entertaynement: for the world ever loveth his owne. Now it is notoriously knowne that no carnall men either love the Scriptures or regard them; nay it hath been allwayes the endeavor, and the greatest plot and conspiracy of wicked and ungodly men and the adversaries of the truth either totally to extinguish them or to vilify their Authority, as K. James of renowne memory in his Apology to all Christian Princes sufficiently declareth, discovering therein, the Popes double diligence in that busines. So that were there no other reason but this alone, it were of conviction enough to prove the Holy Scripture to be the Word of God, because it so much opposeth impiety, wickednes, cruelty, unrighteous dealing, errors and darknes, which carnall and sensuall men love more then light. And whereas the Prelats with the Papists produce the Authority of the Fathers for the mayntayning of what they speake, and in Court alledged that of Augustine, where he sayth, that he would not have beleeveth the Scripture; if the Church had not told him it was the Scripture. The Defendant for his part is sorry to see such a profane Sympathy between the Prelats & Papists in these things, who deale with true Christians as the Gibeonites dealt with the Israelites in the p. of Iudges, who pretended they were Ambassadors, & tooke olds sacks upon their asses, and old tattered bottles, and clouted shooes, and ragged clothes, and pretended they came from a farre Country, and so the Israelites not taking counsell of the Lord were colosed and deluded by them: Even so the Papists and Prelats under pretence of the ancient Writers, and with their old shooes and moldy bread of uncooth antiquity, rob us of the truth, and take away from us the bread and staffe of life, by which wee should safely, and comfortably walke to Heaven and happines: and under the pretence of the Fathers & their Authority they abuse and deceive the simple. But in this cause Augustine is not very usefull unto them: for his Authority in this, so wayghy a matter, is to reasonall men of no great validity: for the Defendant demands of any, that hath but the grace of understanding, that if Augustine would never have beleeveth

that there had been a God, without the Church had told him so, must his infidelity make others Atheists also: this will not be thought good reason amongst the learned; for then one mans imperfections should be a rule for multitudes to goe to hell, & unbelieve should be a vertue. And yet it is not altogether denied, but that the perswasion and report of men may be so motive to stirre up men many times to the hearing & usefull of a thing, which of it self doth not always beget faith or but very little as dayly experience teach us, but the thing it selfe seene or heard, is that that worketh and effecteth it, and maketh their faith so firme and stedfast, that all though the same parties should a thousand times after deny that to be so, yet they to the death would persevere in that their belief. As for example, we see in the people of Samaria that were by the womans perswasions brought on to see Christ, and in some small measure beleeved in him, from her relation, that he was the Messiah, yea when they had talked with him themselves, they openly affirmed that then they beleeveth not because the woman had told them, but from more excellent reasons and grounds that they themselves had heard him. And should the Samaritan woman a thousand times after that, have denied that he had been the Messiah, they would never have been removed from their faith in Christ for all that.

The same may be sayd of Nathaniel, in the tale of Iohn; to whom Philip sayd, That he had found him of whom Moses spake in the Law and the Prophets Iesus of Nazareth; and Nathaniel sayd unto him, Can there any good thing come out of Nazareth? Philip said, Come and see. Iesus saw Nathaniel coming unto him, and faith to him, Behold an Israelite indeed in whom is no guile. Nathaniel sayd unto him, whence knowest thou mee? Iesus answered and sayd unto him, Before that Philip called thee, when thou wast under the Fig tree, I saw thee. Nathaniel answereth, & faith unto him, Rabbi, thou art the son of God, thou art the King of Israel. And howsoever Philip here was an occasion of bringing Nathaniel to Christ, yet the sight of Christ and his Miracles were the things only, that begat true faith in him, and such a faith as all the Philips in the world could never after have removed him from it againe. And so was it with Augustine perhaps, that being a learned Infidell or little better a Monist, through the perswasions of learned Christians he came to looke in the Word of God, as all faith commonly bearing; but doth it therefore follow, that that was onely the cause of his faith, and perseverance in it? or if the Church had not told him so, there had been no other meanes for him to have come to the knowledge of the Scripture, this doth not necessarily follow. But were it granted, that had not the Church told Augustine which was the Scripture and Word of God, that he had then never beleeveth it to be the Word, will this conclusion of necessity be gathered from thence, That all men must be like Augustine in this, or that the Authority of men is greater and above the Scripture?

all these are poore & lame consequences and not belee-  
ming the worthy Fathers of the Church in open Court  
to publish to the infinit dishonour of holy Scripture &  
advancing human Authority above it, which indeed is  
meere blasphemy against the Holy Word of God. For  
would not every man accuse one of folly, if an other  
being a stranger and never seeing the King, and meet-  
ing him in a journey with all his Nobles richly clad,  
as it becometh noble Peeres so to be, for the honour  
of their Master and the Majesty of his Court, and  
in this company where there are so many brave per-  
sonages and all to excellently apparelled, and he not  
knowing vvhich vvas the King, should aske some of  
his retinue or some Courtier, vvhich of those vvere  
the King? Now doth it follow, because at that time,  
the man should not have knowne the King without  
this information from some of the attendants, that the  
King could no other way have beene knowne unto him  
or that Kings could be knowne no other wayes but by  
such informations? No rational creatures wil so conclude:  
at that time he in part beleeved from the Courtiers re-  
lation that it vvas the King. But after that he seeth  
the King in his Court or upon his throne vvvith his crowne  
upon his head, and vvvith all his State and Magnificence,  
and his Nobles in their service; vvvith the reverence  
that is yielded unto him, then hee beleeveith no longer,  
because the Servant told him that it vvas the King,  
but because by his owne reason he is evinced of it, know-  
ing that such attendance & such a guard & so great  
pompe dignity, and State belongeth to none but Kings.  
And it would be thought not madnes only but treason,  
to say, if one had not told him that it was the King,  
otherwise the King could not be knowne, or that he  
told him, vvas greater then the King, or his Au-  
thority greater.

The same may be sayd of the Holy and ever blessed  
Word of God, that it is a great madnes & impiety to  
conclude, That the Holy Scripture cannot be knowne  
to be the Word of God vvvithout the Authority of the  
Fathers, or Church, or that the Authority of either is  
greater then the Scriptures; vvhich to affirme is vvvith-  
out doubt blasphemy in a high degree against Almight-  
y God, and his blessed revealed will, & able to provoke  
his indignation upon us, because it is an error against  
the very light of Nature, art and reason, and the appa-  
rent Words of the Scripture: vvhether the Word of  
God is called the immortall seed, 1. Per. chap. 1. v. 23.  
which liveth & abideth for ever, Now all seed by  
inward vertue spoweth into a blade & is by it self  
and his owne fruits knowne to be vvvhat it is: So is the  
Scripture of it self knowne to be the Word of God,  
and as Paul saith in the 1. of the Cor. chap. 2. ver. 4.  
the Word of God is in the Demonstration of the Spi-  
rit & in power, and maketh the hearts of the belee-  
vers burne vvvith in them, as it did to those, that vvent  
vvith Christ to Emmaus. Luke the 24. vers. 32. and  
as the Apostle saith in the first to the Thessalonians the  
1. chap. vers. 3. that they received the Word of God  
not as the vvord of man, but (as it is in the truth)

the Word of God vvhich effectually vvorketh in those  
that beleeve; and in the 4. of the Hebr. 12. Paul saith,  
that the Word of God is quick and powerfull & shar-  
per then a two edged Sword, piercing even to the di-  
viding asunder the soule and Spirit, and of the rai-  
ners and marrow, and is a discernor of the thoughts and in-  
tents of the heart. So that by these testimonies and  
thousands more that might be produced, it is suffi-  
ciently evident, that the Scriptures of themselves are  
declaratory, and by their owne native and inbred  
splendor doe conciliate Authority, & credit to them-  
selves; neither have they any need of help from man,  
or the Fathers Authority to prove them the Word of  
God. For before there vvere any Fathers the Scriptu-  
res had their Authority and vvere knowne to be Di-  
vine. Neither did the Fathers or Church make them  
Authentick or the Word of God, no more then a  
Pillar maketh a proclamation to bee the Kings will  
and pleasure, because it stands upon it, but the  
Church or Fathers declared them so to bee, neither  
doth or can the very Synagoge of Rome deny this.

How impious then and blasphemous are the Prelates,  
that they dare thus vilify the holy Scriptures and  
make their authority nothing? And can any man of  
judgment see any reason, why one should beleeve the  
Fathers more then the Scriptures? or why one should  
beleeve that these are the vvords of Augustin or Am-  
brose & should doubt that this is the Gospell of Luke  
Iohn, or that these are the Epistles of Paul? Of these  
things the Defendant for his part can see no reason.  
Neither can there any solid reason be yielded why  
one should beleeve the Fathers more then the Scriptures  
themselves, when the Fathers are not to be credited,  
but as they accord with Scripture, as the very Popish  
Canons & Papists themselves acknowledge; for in  
the Canon law thus speakes the Pope, *Petrus quoniam  
liberum doctrinam de sanctitate pollicetur Scripta, ut Canones  
de sacris consideranda, nec cum credendi necessitate sed cum  
iudicandi libertate legenda sunt.* Neither is Baronius his  
opinion other, concerning the authority of the Fathers,  
as at large may be seen in his Annals, an. 14. §. 211.  
and an. 44. §. 43. And for Bellarmine he is of the  
same mind in his 2 booke concerning Councils in the  
12 chapter in these vvords. *Sacra Scripta Patrum non  
sunt regula, nec habent auctoritatem obligantem.* And when  
the very adversaries doe thus fully expresse themselves,  
that whatsoever authority is in the Fathers books and  
writings it is onely as they harmonise and accord with  
the Scripture, shall any man then thinke or suppose,  
that there should yet be more authority in the writings  
of the Fathers, or in the Decrees of Councils then there  
is in the holy Scriptures, from whence as the Foun-  
taine, those streames doe issue? very reason will con-  
found the farrity of this devilish doctrine; for the  
streames & brookes are never so pure nor good as the  
fountain: for it is ever the fountain that gives autho-  
rity of goodnes, and the mark of excellency to the little  
fucking rivers as all men know: and they commend  
the waters ever from the fountain they come, so that

the spring hath ever the precedency and is of greatest authority, and without all controversy, as it overthroweth all reason; so it is exceedingly impious against our great God the fountayne of all good and the giver of every good and perfect gift, and they that shall speake so contumeliously as the Bishops doe of these fountaynes of living waters the holy Scriptures, as they did, the Defendant will ever maintaine they are contemners and despisers of the holy Scriptures, and in this opinion he will live and die.

Neither did they lesse offend in saying, that the Scriptures could not be knowne from the Apocrypha, without the help and authority of the Fathers: which poynt also the Defendant desireth this honorable Court to heare a little discussed, it being a thing of so high nature, concerning not onely the glory of God, but the good of every mans Soule, the peace of the Church, and the tranquillity of the whole Kingdom. And therefore he humbly craveth favour that he may agitate it here a little, for the further Demonstration of the justnes of his accusation hee chargeth the Prelats with: viz: That they are disgracers and contemners of the holy Scriptures. They say, that the Scriptures can not be distinguished from the Apocrypha, but by the Fathers: which assertion is against sense and reason it self, & too impious for Prelats to speake: Is not this an essentiall property of the Scriptures of the old Testament, that they were written in the Hebrew tongue, and that they did give witness of Christ, and received authority from him, and that they were put into the hands & keeping of the elect & chosen people of God as a Treasury?

Now the Apocrypha had none of all this honour, Neither did ever the Jews account of them as Scripture, yea to this day they reject them, Neither for these reasons onely are they distinguished from the Apocrypha, but for many others, the divinity, purity, subtilty appears in the Canonickall Scriptures; the facility, folly and falsity in the Apocrypha are too manifest: and is there any man so stupid & blockish, to thinke that this age wherein we live, cannot distinguish or discern gold from lead, without the authority of the Fathers? There is a vaster difference between the Apocrypha and the Canonickall Scriptures, then is between gold and lead. Every mans reason will tell him an apparent difference between brass & beanes. But if any be desirous of authority to distinguish them, will not Christs and the Apostles suffice? The very Popes that have not abjured all honesty & goodness, do freely acknowledge and confesse, that those onely are Canonickall Scriptures, which the Apostles did either write or approve of. But they did never approve of the Apocrypha. The Canonickall Scriptures of the old Testament, did in shadows and figures set forth that which the new Testament clearly speaks. They did adumbrate, the new Testament expresseth in lively colours one and the same thing. They consent one with another, and yeild each other mutuall ayde and help. Now the Apocrypha do neither foretell the new, nor

are by their authority and approbation illustrated and declared. Christ commend. Moses, the Prophet, and the Psalmes, as books without all exception, Luc. 24. and grounds his doctrine upon them, but never honours nor graceth the Apocryph with his commendations or witness. How then can the Prelats without great contumely unto the sacred Scriptures say, they cannot be distinguished and knowne from the Apocrypha but by the Fathers especially after the judgment of Christ himself is given and hath passed upon the Scriptures, for the authorizing of them to be the word and will of God? The Fathers as the learned acknowledge, were for their times many of them worthy of honour, but yet they were subject not to a few errors, and disagreed not with themselves, and are ever at variance with others, and have been indeed the originall and cause of almost all the controversies with which the Churches are now tormented. And therefore to conclude this poynt, the Defendant sayeth, that the Prelats are disgracers and contemners of holy Scripture, when against so much light of reason and Divine authority, they say they cannot be distinguished and knowne from the Apocrypha but by the Fathers. Neither is the third Thesis & Position free from impudency and outrage against the Scriptures, then the two former. In that they say, the meaning of the Scripture could not be knowne, but by the Fathers. For in this they doe as much as playnly affirme, there is an other way in heaven, then by the Scriptures; which, if it be so, is contemning and disgracing of holy Scriptures, then there never was any. Nay, if it be not blasphemy, the Defendant knoweth not what blasphemy is; and therefore all those that desire salvation and to goe to heaven, must come to the Schoole of the Fathers, and not to the Doctrine of the Scriptures. And how then will the poore people doe, to be saved, that never knew what a Father was? Nay, how did all those goe to heaven that dyed before the Fathers? For the Prelats say, that the meaning of the Scripture cannot be knowne without the Fathers, & without the knowledge of the Scripture there is no salvation. It is most manifest by these expressions of the Prelats, that they with their untempered morter would put out the light of the Scriptures, & make them not onely inferior to all mens writings, but a very pack of Non-sense, for wheresoever there is any sense, there can something be gathered out of it, especially if it be so large a Booke. And howsoever there bee many depths in Scripture, there is also great perspicuity; so that according to the ancient saying, as an elephant may see himme, a lamb may vade thre also. But if it should be so as the Prelats say, that without the authority and interpretation of the Fathers, the meaning of them could not be knowne & found out: then the Defendant affirmeth, they should be inferior to all other writings, yea to every Letter and Epistle that men penn with understanding: for they ever carry their own sense and meaning along with them, or to what end are they otherwise writ? If the letter the

discovered the gunpowder treason had not had a match and light of understanding in it, that Popish plot had never been discovered, till by its cruel flames it had declared it self, and by the funeral of the whole Kingdome had been made knowne, and left those that survive and lived in perpetuall mourning. If every Letter writing and booke then that is penned with judgment carry its owne sense and meaning in it, and the books for which the Defendement is now questioned, and if all Proclamations, Lettres and Edicts of Princes are easily to be understood, and carry their owne interpretation with them so that none after their publication may pretend ignorance; dare any man be so bold and audacious as to say that the Letters and Proclamations of the King of heaven and God of the whole world can not be understood; when notwithstanding David sayth they give light and understanding to the simple, and that by reading and meditating in the law & testimonies of the Lord he grew wiser then his Teachers; and Paul, that Timothy knew the Scriptures from his youth, 2 Tim. chap. 3. vers. 15. and notwithstanding all this, dare the Prelats affirme, that the meaning of this Scripture cannot be knowne without the interpretation of the Fathers? We have great cause to praise and blesse God that hath so graciously afforded us better Masters to be taught by. It is good ever therefore to listen unto them. Let us heare now then what the Prophets, Christ and his Apostles have taught us concerning this weighty matter and of so great consequence: & let us follow their example and instruction, which lead us into all truth; and not listen to the contentners of holy Scripture. They teach those that are studious of the voyes to heaven, to the law and to the testimonies, Eze. 1. to Moses, the Prophets and the Scriptures, not to the traditions of the Elders and custome of antiquity. And they that bring an other doctrine are not to be listened unto, neither may we bid them God Speed, The Word of the Lord is the very light and Lanthorne to our Feet, which send forth sufficiently the beames of truth, and shines so clearly of it self as it may be both knowne, proved, expounded, and unfolded by its owne brightnesse. They do as it were lend hater unto the Sun from a smoking snuffe, that from the mist of the Fathers wvould bring light unto the Scriptures. God is the Author of the Scriptures, who is the originall and founteyne of all light, & in whom there is no darkness. For the Prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. 1 Pet. chap. 1. vers. 11. we have also a more sure word of Prophecie, sayth the same Apostle, wherunto you doe vrell, that you take heed as unto a light that shineth in a dulle place, vers. 19. So that the Scriptures were of purpose penned by holy men, inspired by God himselfe, for a direction & light to the Saints, to be guided by, and so they are termed by the holy Ghost. So that as Peter sayd unto Christ in the first of Iohn, when he asked his twelve Disciples, if they also

would goe away. To whom shall wee goe, sayth hee thou hast the Words of eternall life. Even so we may truly say, whither shall wee goe for light and direction to get to heaven, but to the holy Scriptures, for they have the Words of eternall life in them; and thus sayth Christ and his Apostles; and yet notwithstanding all this excellent light, that shineth in the Scripture, the Prelats erre, they are but blind guides, and preferre humane darkness before the splendor of these sacred Oracles the Scriptures. and say, without the interpretation of the Fathers they can not be knowne, which is unsupportable blasphemy; and as much as to tell the everliving God, and truth it selfe, hee lyes. It is most veritable, that they see not the light of the Scripture, the eyes of whose minds are blinded; neither doe they see the light of the Sun whose eyes are plucked out. If our Gospell be hid, sayth Saint Paul, it is hid to them that are lost, in whom the God of this world hath blinded their minds, that is in infidels, lest the light of the glorious Gospell of Christ which is the image of God, should shine upon them, 2 Cor. chap. 4. vers. 3. 4. every one knoweth the voice of that man with whom he is acquainted, as soone as the found of it cometh to his eares: and shall we not know the voice of God so clearly and perspicuously speaking unto us in the Scriptures? Those that are taught of God, know it, the true worshippers of him know and understand it, those that have any familiar commerce with heaven and in heavenly things; But worldly men and those that are given to the love of the same & are careless of heaven and happines, they understand not the Divine language nor heavenly voice. Can any heare the voice of God, and not attune unto it without the aide and auctority of the Fathers? what a contumely is this to holy Scripture! Shall God have lesse auctority & credit among men then the Fathers? Shall we not beleve God speaking unto us, and shall we beleve the Fathers? Shall we not give credit to Gods word, and shall wee beleve men? Let the dishonor of so great a contumacy against God be from Christian obedience! Truly, the Fathers being conscious of their owne imbecillity and weaknesse, never thought themselves worthy of so great dignity as to suppose that any honour came unto the Scriptures from their interpretations and expositions, who in their writings frequently exhort their Readers not to listen what they say, but what the Scriptures of the Prophets and Apostles speake in them, and no further to receive their auctority and doctrine, then it is grounded upon the holy Scriptures, & expressions to this purpose, the Defendement saith, he could accumulate infinite out of the Fathers, which for brevity he omitteth, fearing to be over tedious, though it be a matter of greatest Importance.

Such was the modesty of the Fathers, fearing to be wvise above that which was written, ever making the holy Scripture the rule and measure to be guided by. And in this moderation the Fathers imbraced Christ, the Prophets and Apostles, who ever fetch the proofs



& testimony of their doctrine from the Scriptures & not as now the Prelats doe, preposterously bringing authority to the Scriptures from the interpretation of the Fathers according to their owne sense. To the Law and to the Prophets sayth *Esay*. 8. *verf. 20.* whosoever speaketh not according to that, hath no light in him. And *Iosua* that great Commander, is inioyned by God to order and governe himselfe and the people and the whole Common wealth according to the rule of the Scripture, *Iosua* 1. *verf. 7. 8.* Onely be thou strong and very courageous that thou mayst observe to doe according to all the law which *Moses* my servant commanded thee, turne not from it to the right hand or to the left, that thou mayst prosper whither soever thou goest. This Booke of the Law shall not goe out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to doe according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good successe. And in the 23 chapter *verf. 6.* he sayth: Be yee therefore very courageous to keepe and to doe all that is written in the Booke of the Law of *Moses*, that you turne not asides therefrom, to the right hand nor to the left. And *Christ* himselfe our great Master sayth *Ioh. 5. verf. 3. 8.* Search the Scriptures, for in them yee thinke to have eternall life, & they testifie of mee. And in the 3. of the *Acts* *ver. 22. 23.* *S. Peter* brings all men unto *Christ* to be taught by him, not in forethings onely, but that Prophet must be heard in all things, and no other in Gods matters must be listened unto, the words are these: For *Moses* truly sayd unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto mee, him shall you heare in all things whatsoever he shall say unto you. And it shal come to passe, that every Soule, which will not heare that Prophet, shall be destroyed from among the people. And in the 12. of *Iohn* *verf. 48.* our Saviour sayth: He that rejecteth mee, and receiveth not my Words, hath one that judgeth him: the Word that I have spoke, the same shall judge him in the last day. And therefore doth it not stand with all good reason that we should guide & square our lives and actions by that word and rule onely, by which we shall at the last day be judged? *Paul* in the 2. of the *Rom.* *ver. 16.* sayth, That the secrets of mens hearts shall at that day be judged according to his Gospel, & shall not all our doctrines yea and our whole Religion be squared and regulated by the same? all good reason would dictate so. They have *Moses* & the Prophets sayth *Abraham*, let them heare him, saith he, *Luc. 16. ver. 29.* We have *Christ* and his Apostles, we are onely to heare them in all things, not the Fathers, not the traditions of the Elders, not the use & customes of former ages, if they dissent from the Holy Scriptures and written word of God. For the great Doctor of his Church telleth the Saduces, saying, Yee erre, not knowing the Scriptures, *Math. 12. verf. 24.* & indeed from the ignorance of the Scriptures commeth all error, they that follow the Scripture for their

guide, can never stray or straggle from the right way, neither have they need to borrow the candle of the Fathers to be directed by, so long as the glorious Sun of the word shineth so clearly, and it was the eternall praise and commendations of the more noble Bereans that they did dayly search the Scriptures whether the things the Apostles taught, were so or no. *Acts 17. ver. 11.* and *Paul* is greatly honored with this applause in the 26. of the *Acts* *ver. 22.* that he taught no other things, then those which the Prophet and *Moses* did say should come to passe. And so *Christ* taught his Apostles *Luc. 24.* that all things ought to be fulfilled concerning him which were writt in *Moses*, the Prophets and the Psalmes.

So that the Scriptures alone are the Foundation of all our religion; and to say that the meaning of the Scriptures can not be knowne without the Fathers, is an unsufferable wickednes done unto that holy booke, and an infinite contempt and disgrace of it, to say it hath need of the ayde of man to support it; *Christ* vanquished the Devill by the Scriptures *Math. 4.* drove away the Saduces *Math. 22.* and *S. James*, by the Scriptures put an end unto the great controversy of the Churches at *Jerusalem*, & set the Churches of the Gentiles free for ever from all Ceremonies whatsoever, but those God himselfe had appointed, *Acts 15.* and onely by the Scriptures did *Paul* resolve all questions. So that according to Gods owne instruction and direction which must ever be obeyed and listened unto, the Scriptures onely & soly must bee the Iudge, Law, square & rule of all our religion, words, & actions. Not the Authority of the Fathers, nor the traditions of men, not the practice & custome of the ancient and the name of Antiquity. For they that shall preferre these things before the Word of God, or at least affirme that these Holy Oracles and Divine records cannot be understood without the Fathers, do not only blasphemously disgrace and contemne the Holy Scriptures, but neglect the great Prophet whom we ought to heare in all things, so that listening unto the voice of men before the words of this great Prophet, & accusing the Scriptures of obscurity and saying they are the reinge of all Schismatics and Hereticks, is great impiety & contumacy against God, & most injurious to the Holy Scriptures. All which the Prelats being so highly guilty of, the Defenders will never be a frayd to charge them with it, that they are disgracers & contemners of Holy Scripture: whilst that they are very ungratefull to the King their master, & invaders of his Prerogative Royall; all which he shall make also evidently appeare to this honorable Court, and how unworthily yea prophanely they have abused not onely the King their now Sovereign, but his most excellent Father of pious memory. And that they are invaders of his Prerogative it is most certayne, not onely by the Statutes & Lawes of the Kingdom, but by this very information. For by the Lawes & Statutes specified before with many others, it is solemnly intacted, That whatsoever Authority is here

exercised under the King, in his Dominions, whether it be Spirituall or Temporall, whether by Archbishops, Bishops or any Ecclesiasticall men, it is wearily in, by, and from the King, and so ought to be acknowledged; and that all jurisdictions, superiorities, all privileges and preeminencies spirituall and Ecclesiasticall, are annexed unto the Imperiall Crowne, & so to be acknowledged. And whosoever doth not acknowledge, that all jurisdiction and Autoritie both Spirituall and Temporall is derived and doth flow immediately from the Kings Majestie, as supreme head under Christ in these Churches and in his Kingdomes, as the Statutes declare at large, is *ipso facto* in a premonition and under his Majesties high displeasure. For it is the Prerogative of Princes and the privilege that onely agrees to Kings and Potentates to be absolute in their Dominions, and that all other jurisdictions & superiorities exercised by any other in their Kingdomes, are derived from them, and that of themselves they have none, but as from the Kings. So that it is arbitrary and in the Princes power to have or not to have such jurisdictions and preeminencies under them: And that they may abdicat or annihilate them when they please. And whosoever shall deny this, or claime any right of Government to themselves in Princes Dominions *jura Divina*, are delinquents against their Kings and Masters: and by our Lawes and Statutes they are proclaymed enemies of the King and his Prerogative Royall, & that is true, the mouth of the Law hath spake it. And therefore the Defendants booke cannot be called a Libell, without the Lawes first be proclaimed such: for the Lawes say, That all such persons as shall challenge any Authority unto themselves in his Majesties Dominions but from the King are delinquents against his Majestie, and invaders of his prerogative Royall, & his Highnesses enemies, and so they are. Now that the Princes are such, they sufficiently declared it in the cause of the Defendant. For he reading the Statutes at the Bar, they notwithstanding affirmed, that they had neither Authority and jurisdiction from the King, but that Iesus Christ made them Bishops, and bestowed their Authority upon them, and that they were *jura Divina*, and that they were before Christian Kings, & held the Crownes of Kings upon their heads; for no Bishop no King, and all this in a publick Court of judgement and in a most crowded assembly: So that it seemeth the King is beholding to them, and not they to his Majestie. And if this bee not to invade the Prerogative, and to be enemies of it, and to be ungratefull unto his Highnes, the Defendant knoweth not what it is to be enemies of the prerogative. The Lawes say it; and therefore if the Defendant hath erred, the Lawes have brought him into this error. Neither did the Prelats owne Words at the Bar onely, declare their disloyalty to the King, and their independency on him, but this very information which comes from the Prelats in the name of the Attorney Generall, sufficiently, demonstrates it. For in it, the Defendant is accused as guilty of a great crime for writing against

the Hierarchy, and preferring a Presbyterian party before the Sacred Orders of Bishops, Priests and Deacons. What the Defendant hath writ & the occasion of it concerning the Presbytery, the honorable Court hath been informed in part, and vvhithall, if so writing be libellous, and the Defendant have erred in it, the Holy Scripture is also libellous which vvere impiety to thinke, and hath been the cause of it, from vvhich he varied nothing at all in that discourse: & further, the Defendant resolveth to live and die in that error concerning the parity of Ministers and Presbyters, which he is ready to prove and make good against all the host of Prelats, Doctors, Professors, Commissaries, Officials, and Surrogats this day living.

But the thing that the Defendant desireth the honorable Court, to take notice of, is, the contumacy of the Prelats: for they call their Hierarchy, and the Orders of their Bishops, Priests and Deacons, Sacred: which, if it bee graunted, and so bee indeed, then the Prelats are from God, and not from the King, of whom they have no dependance: For, speaking of the King, wee say, His sacred Majestie, because God himselfe hath appointed Him over us; for by mee, saith G O D, Kings raigne: and all Authority is from God: and kings are called Gods, so that Kings are sacred Persons, but that the Hierarchy should be sacred, and that there should be a holy Principality of Pastors and Ministers, the prime and form of which should have the Keyes of Heaven, Earth, and Hell, and that hee should dispose of Kingdomes and Empires, and make the greatest Potentates and Rulers his Subjects and Vassals, and should have his domineering servants under him in all Commonwealths, and Princes Courts, to pry into their royall proceedings, to their revenues riches and treasures, to know their powers, their allies and confederates, and be Counsellors of their most secret admission, & should have an authority and jurisdiction independent over their Subjects, and Lawes, and Canons of their owne making to rule by, and by them to persecute and undoe them at pleasure, in the number of which are Cardinals, Patriarchs, Prime-mates, Metropolitans, Arch Bishops, Bishops, Deanes, and innumerable such like vermin, a member of which monstrous body our Hierarchy is, the Defendant saith this is not knowne in Sacred Writ, nor never came from God, but rather from the Pope and the Devill *Diabolus cunctistibus*. Yea the Word of God is absolutely against it. And that our Arch-Bishops, Prime-mates, and Metropolitans are members of that body, let not onely our Martyrs writings and speeches, & Henry Sturbridge his exhortatory Epistle, but even *Masius* Booke be looked into, concerning the Succession of Bishops, and it will be found, That hee derives their pedigree from Rome, and so doth *Peckington* in his Booke *Sunday no Sabbath*, wherein hee saith, That our Prelats are lineally descended from Saint Peters Chaire at Rome, they being therefore a branch of that Synagogue and standing by the same authority



the Pope pretends to ſtand, which is, as they all challenge, *jure divino*, they are enemies to the King, and invaders of his prerogative, and ſo they are juſtly guilty of all thoſe crimes they accuſe the Pope of, and as great enemies of God as he is, all which the Defendant hath ſufficiently proved in his Apoſtoly. For they challenge their Authority *jure divino*, and ſay, That Jeſus Chriſt made them Biſhops, and the holy Ghoſt conſecrated them, and that they were before Kings, and held the Crownes of Kings upon their heads, and the Pope ſayes no more.

They call alſo their Hierarchy Sacred; the Pope doth no more; and for the erecting of this ſacred Hierarchy, Emperors & Kings muſt be thruſt down, and made vallaſs of, and all Kingdomes that are under their juſtiſdiction, made ſlaves to it, and all thoſe ſtinking ſlavelings that depend upon it, as the whole Chriſtian world by woeful experience daily findeth. But this ſame tearme of Sacred Hierarchy, and ſacred orders of Prelats, ought here a little to be diſcuſſed.

That which is ſacred, is from God. But the Hierarchy is not from God, *Ergo*, it is not ſacred. For the minor, it is evident, That which God hath peremptorily forbid to his Miniſters and Servants, and is an enemy to, that is not of God and by his inſtitution; but hee hath forbid Lordly dominion to all the Miniſters of the Goſpell, ſaying, The Princes of the Gentiles beare rule over them, but it ſhall not be ſo among you, you ſhall not Lord it over your Brethren: *Ergo*, the Hierarchy is not of God, but of the Devill, that is the cauſe of all diſorder and ignorance. For God forbid his Apoſtles, and in them all Miniſters to be Lords over one another, and ſet his owne example before them of ſervice, and commanded them to imitate him, and to be humble and meeke, and to ſeem plain, That the office of Principallitie and Dominion belonged unto Kings and Princes; and that their employments conſiſted in their obedience to Kings, in praying for them, that they might live in all godly peace under them, and that they ſhould diligent y feed the flock of Jeſus Chriſt, committed to their charge, in ſeaſon and out of ſeaſon, as they love him, and will anſwere it at his laſt appearing; and this was all the buſineſſe that Chriſts Miniſters & Servants were to be taken up in, they were not to be intangled with the things and affaires of this life, nor to be incombred with worldly matters, they have ſpeciall commands and preſidents to the contrary, and their charge and dutie aſſigned unto them, from which ſtation they muſt not goe, which is onely to feed the flocke with all care and diligence with the ſincere milke of the Word, to preach unto them day and night, and to goe before them in godly and holy example, and to neglect th's, and to be taken up with domination, and overruling their brethren, and beating their fellow ſervants, is to bee rebels againſt Chriſt, and to uſurp that which belongeth not unto them, and which they ought not to meddle with; and there-

fore when the Prelats doe not onely eat up and devour this forbidden fruit, but challenge a right to it from God himſelfe, and ſay they have no dependence from the King, the Defendant maintaineth, that it is intolerable arrogance againſt God & the King, and by which they are delinquents in an elevated degree of contumacie againſt them both. What an horrible impudence is this in the Prelats, or any Subject that vindicats their quarrell, that they doe call the Hierarchy ſacred, eſpecially, when they derive it from Rome? whom King IAMES of famous memorie callis Babylon, and the Pope Antichriſt, and can any man thinke, that thoſe that are lineally deſcended from Babylon, and Antichriſt (that great enemy of Chriſt, his kingdomes and members) can be holy and ſacred?

Certainly, if the fountaine be not holy, the ſtream cannot be holy; Yea King James is very large in this his Booke to all Chriſtian princes, in diſcovering the impiety of the Hierarchy of Rome, and proves the Pope to be that man of Sin, and all the Prelats of that Sin, to be the Frogs that came out of the bottomles pit. He ſaith the Nature of Frogs (they being *Amphibii*) live firſt upon the Earth, and in the water. Nowe King James ſayth, That the Prelats are the Frogs; for they come to be Church men and are ever meddling in States & ſayres, creeping out of their ſtinking gutters, & ſuch mighty buſy bodies in other mens matters, they trouble all the Nations and Kingdomes where they dwell, and enſlave them all. So that if the Hierarchy be ſacred, and the Prelats be the chiefe members of it, then they are a generation of ſacred frogs, the worſteſt notwithstanding of the which is ſuch a ſore mens impiety is greater or more dangerous to Church and State, and their uſurpation upon both Amſterdam deſerving ſeverely to be puniſhed, eſpecially for that they ſo abuſe his ſacred Maſt. Authority in oppreſſing his poore Subjects, and trampling upon his prerogative; ſo that to any eye of underſtanding it may ſufficiently appeare by that the Defendant hath ſayd, that the Prelats are not onely contemners and diſregards of Holy Scripture; but alſo invaders of the Kings prerogative Royall, and enemies of his imperiall dignity!

It yet remaines to prove alſo, that they have further diſhonoured the King their Maſter, and King James of famous memory, yea our moſt holy religious and profeſſion, and all this in the Defendants Centurie, for what any one of the Prelats did, all the other aſſented to, they being one Body, & it was the action of them all, though acted in the perſon of the Prelat of Canterbury, which was this, to magnify the Church of Rome, & defend the purity of her Doctrine, affirming openly, that ſhe never erred in fundamental points, and was a true Church; as much, as to proclaime the King and all his Subjects Schiſmaticks and Hereticks, and that, by the mouth of the Prelat of Canterbury: which the Defendants ſayth is not onely injurious to the King their Maſter, but to King James of famous memory his renowned Father, with whom for piety

and learning all the Prelats together are not to be named the same yeare his Royall excrements are mentioned. King James that glorious and learned Prince in his Apology to all Christian Princes and States, proves the Pope of Rome to be Antichrist and the man of Sine, by many unaniverable arguments.

He proves likewise the Church of Rome to be the whore of Babylon for her abominations; Spirituall Sodome for her filthines and uncleannes. Spirituall Egypt for her enslaving the Saines and Servants of God, and all this he evinceth by irrefragable Authority, & thus taught he the whole world, his Royall Son, and all his Subjects; & perswaded all Christian Princes, to come out of Babylon; & to shake off the yoke of the Pope. And in this faith he lived and dyed. And this faith is King Charles his Son and our gracious Sovereigne, now Defender of, and all this is Orthodox Doctrine, which our King did preach unto us, and our Royall King now professeth; and which all his Loyal Subjects to God and his Majestie will keepe with their bloods. This heretick King notwithstanding and his Divine Doctrine is stamped under foot by the Prelats, to the infinite dishonour of our most pious & clement Prince, the eternall disgrace of his most incomparable Father, and the discredit indeed of the whole Church and Kingdome, if not endangering the same: to the great hardening of the Papists in their Hereticall wayes, & the perverting of the Kings most Loyal Subjects, and teaching the Papists to rebell. And to all this the dignity and glory of the Scripture is obscured by their idle mouths. So that, what can any man either say or thinke, of this property of Prelats, whose contumacy and rebellion reacheth to the very clouds, and what can men think of this degenerating of (spring of this age) The one, that they dare against God and the King openly breath out their blasphemies, and call evil good, and good evil. Together, that they should out of cowardise suffer their Royall King, and his most excellent Father, to be thus abused.

But this Defendant hopeth, that this honorable Court like that noble Nehemiah with other true-hearted loyal Subjects, remaying about the King, will now at last informe his Majestie, of the intollerable insolency of the Prelats, of which he beleeveth they were formerly ignorant, or not so well acquainted, and seeke by his Authority for redresse, against their impudency. As for this Defendant for his part, he is relieved, though left alone, ever to say, LET THE KING LIVE FOR EVER. And although he should suffer a thousands torments from the Prelats, living and dying, hee will ever cry, LET THE KING LIVE FOR EVER. And let the name of his learned and transcendent Father live to perpetuity. And let the enemies of the King and Gospell perish. Neither will hee ever suffer to the uttermost of his power, That either the Kings Honour, or the Dignity of his most illustrious Father, or the glory of our most Holy profession, or the honour of the Holy

Scriptures, shall be contaminated, or Babylon or superstition advanced in his Dominions, and cruelty and injustice exercised by the Prelats over his poore Subjects, and hold his peace.

All which evidently appeare in the daylie proceedings of the Prelats in their High Commission; and from their speech hourely there, & their practises through the whole Kingdome. Some of which he desireth in order to prove, that the honorable Court may be the fuller informed that he hath not causelesly in his Apology layd any crime unto their charge, which they are not guilty of.

And now to proceed to the other things, the Defendant is charged with. Viz: that he taxeth the High Commission Court, of cruelty, injustice, want of wisdom and temperance, and that they are perswaders of his Majestie to bloodshed, and are the upholders of idolatry, superstition, & profanenesse; that he scandalously defameth the vertues produced against him, and that he hath causelesly and boldlie inveighed against the oath *ex officio* and other the ancient formes of proceedings of the High Commission Court. To all these the Defendant answereth as they lie. And first, whereas the Defendant chargeth them, with crueltye injustice, want of wisdom & temperance; he conceiveth he hath very good reason for that his charge, both in respect of himself and others, and in regard both of the soules and bodies & estates of men; all which they captive, enslave, or dispute & sever at pleasure, and in as much as in them lyeth, seeke the ruine of.

To say nothing of their daylie practises, who condemn men without either exhibiting articles, producing of witnesses, or any legal proceedings against them, as if a man should be hanged without evidence given or indictment framed, which is the height of injustice: the Defendant saith, that their very proceedings against himselfe sufficiently shew their crueltye, injustice, want of wisdom and temperance, & their very speeches apparently prove all these things. Neither is there such a president of wrong and cruelty in the whole world, that any man of what ranke, order or degree soever he be, that shall write a Booke in Defence of that religion that is established by publick Authority, for the honour of the King & in Defence of his prerogative against a common enemy that for this endeavour of his should be ruined, he, his wife, & children cast into prison, deprived first of all possibility of livelyhood, rayled upon, & reviled publicly, and after all this given to the Devil, and that only for writing a Booke which had nothing in it but Scripture, and in the which the Defendant thought they meant him; and that they should still persecute him & seek his cares and the defacing of him, which they threaten. Such a President of wrong & crueltye the Defendant saith cannot be produced in *Ante Marcesino* & therefore the Defendant in respect of his owne particular, justlie chargeth them with crueltye, injustice and intemperance. And in respect of all other honest

men, that come under their jurisdiction, the same may be sayd and proved by thousands, whether one respect their soules, bodies, or goods, for they use cruelty in regard of all, sparing neither age or sex, poore or rich, young or old, bond, or free: but upon every triviall occasion, or for the meane neglect of any one of their idelt and impious Ceremonies, or for any misprison, it is enough to have them hoisted into the High Commission Court, & brought from the remotest parts of the Kingdome, to the utter undoing of them & their families, when as the greatest breach of any of the Commandements of the first table, is not once thought of.

And in the bringing of them into troubles they deale with those poore men as they doe with Beares & Bulls at Paris Garden: they first, by violence, and their Officers to their mightie expenses hale them into their Courts, and then with bands of two or three hundred pounds they tie them to their stakes & bait them three or four yeares together with all manner of contumelies & reproaches, vexations, expenses, calamities & torments, till they have wearied them to death, and made their lives tedious unto them, & after all this they sling him into one jayle or other destitute of friends & monies. And as if this were not enough, even as the persecutors of the Martyrs in the primitive times, as histories relate, dealt with the Saints, when they brought them to the slaughter, they were wont to cloth them with the skinner and hides of wilde Beasts, that so they might make them the more formidable, and the better animate their dogs and curres against them to teare them in peeces.

In like manner doe the Prelats & their complices in these our times deale with poore honest Christians and the true and faithfull servants of the Lord, and the Kings most loyal Subjects, they make them monstrous, ugly and deformed unto all men, King & Nobles, by their relations and informations they cloth them with: saying of them, That they are maligners and enemies of government, troublers of Church and State, Seducers of the Kings Subjects, making them disloyall unto their Prince, stirrers up of sedition & faction, and a thousand such crimes, setting all the people against them & in their open Courts have their orators to blanch over their defamatory false accusations, charging them with foule crimes, the thought of which never came into their heads; as this present information may witness. Yea in the very Court-Sermons they incense the King & Nobles dayly against those they brand with the name of Puritans and Sectaries, which all this honorable Assembly can witness; and the Defendant hath heard many Court-Sermons with his owne eares in the time of his liberty, but never heard one where the Puritans as they terme them, were not brought up in the pulpit, & most shamefully & unchristianly traduced, as those that opposed the Kings proceedings, and such as maligne his government and trouble the peace of Church and State, and humbly belought his Majest. that some

severe course might bee sought & taken against them. These & such like sprinklings of their brimstone Rhetorick the defendant himselfe hath often heard, whether can this honorable Court be ignorant of the end of this. And what is all this but great cruelty & injustice to abuse thus their brethren by malicious and false accusations, to the incensing of their Gracious King and Sovereigne against them; when they are most innocent & harmlesse, desiring nothing more then the life, safety, prosperity & happiness of his Majesty and of his royall progeny & his flourishing nation, and would lose ten thousand lives if they had them for the honour of his crowne & dignity: for they desire nothing more then to bee found loyal, neither do they seeke any thing more then the peace and welfare of the Church, & the good of this commonwealth. And therefore if there be any inconstancy and injustice in a high degree, to deale thus maliciously with their too too much already afflicted brethren, of whom they are ever making further relation to King, Councill and State, to the depriving of them many times of their liberty, livelyhoods and lives, is the making of them & theirs ever miserable, and all this also they doe in their Courts every day, denouncing them as enemies of government and enemies of the Church, and casting them into prison with great Fines on their backs. And this is the cruelty day dayly use in respect of their bodies, lives and estates. But yet their cruelty is greater in respect of their soules, for they have through the Kingdome of England and Wales taken away almost all their glorious pious Ministers, and those that with most diligence sought the people, and sent droanes and joynters amongst them, dumb dogs, that can not bark; and is not this great cruelty to the poore Soules of men to deprive them of the food of life and to starve them?

See what Paul sayth to Barnabas the Sorcerer in the 13. of the Acts, when Sergius Paulus the Deputy of the Countrey a prudent man, called for Barnabas and Saul, and desired to heare the word of God; it is sayd that Elymas the Sorcerer withstood them, seeking to turne away the Deputy from the faith, to whom Saul, filled with the holy Ghost, setting his eyes on him, sayd: O full of all subtilty and all mischief: thou childe of the devill, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord? Those then that take away the means of salvation, and hinder others from the hearing of the word, they are most cruell unto them, hindering of them of salvation it selfe, and such are the children of the devill, the enemies of all righteousness, & perverters of the wayes of the Lord, the holy Ghost hath spake it, and Christ himselfe sayth Math. 23. and the 13. Woe unto you Scribes & Pharisees hypocrites, for yee shut up the Kingdome of heaven against men: for yee neither goe in your selves, neither suffer you them that are entering, to goe in. And in Luke the 11. verbe the 12. hee sayth, Woe unto you Lawyers: for yee have taken away the key of knowledge: yea

enter not in your selves, and them that were entering you hindered. Christ himselfe pronounces wee here, to all such Soule-murtherers as take away the key of knowledge from the people, and shut up the Kingdome of heaven against them, which is the greatest cruelty that can be exercised over miserable men; and yet this is the daily occupation of the Prelats, of which the whole Kingdome can witness, that they have made most places desolate, depriving them of the bread of life, the preaching of the Gospell, and taking away the key of knowledge from them, and in stead of true nourishing food they give them the huskes of ceremonies, and vaine traditions, and idle superstitious observations. Neither doe they onely extinguish and put out all their shining lights, but they severely punish those that seeke it, or goe after it where it is; so that, if one do but goe out of his owne parish, where he hath no preaching, & where perhaps there hath not been a sermon seven yeares together, as there are many such parishes in this Kingdome, he is forthwith haled into their Courts & tormented to death, and is not this horrible cruelty? yea, if one neighbour doe but goe to an other, and that but to heare a Sermon repeated, when he dare not goe out of his owne parish, he is immediately haled into their Courts as a Keeper of Conventicles, and miserably there tormented; and is not this also great cruelty? Especially when any of their lewd parishioners may goe from yeare to yeare, out of their owne parishes a drinking & quaffing, and that on the Lords day and holy dayes, as they call them, and have their meetings in troopes and great assembles in drinking Schooles, tipping there to the great dishonour of God, and many times to the great mischief of others, and the perpetrating of many finnes, and all such though they never heare Service neither divine nor humane, find favour in their Courts, and serve for witnesses against the generation of the Iust and those that feare God, & they are esteemed good Sons of the Church, though in all other things they be also never so impious.

Neither is there any law against those children of Beliall: neither can any man deny this that knoweth any thing, for they are the defenders of such fellows & tormentors of the most godly. And if this be not also insufferable tyranny and cruelty let every reasonable man judge. In this information his most excellent Majestie is truly and deservedly commended, that he is an enemy to Popery and all innovation of religion, as his Highnes hath often declared himselfe, and that he doth daily frequent the Church and is diligent in hearing of Sermons. And this most eminent piety in our noble King and Sovereign, we his loyall, though poore Subjects heartily reioyce at, desiring the Lord of heaven still to inflame his royall heart with a zeale for the glory of God & the propagation of the Gospell, and to continue in him an increase a love unto his holy word.

Now, all men know, that Kings examples have been ever the patterne for their Subjects, and it is the

duty of all good Citizens & Subjects to imitate their King in all well doing, and men use commonly to say: *Rex ad exemplum*, the Kings example is ever to be followed, and it is his royall hearts desire, that his Subjects should imitate him in that his piety. Now what a great & unexpressible cruelty is this in the Prelats towards the poore people and how great a dishonour is done to the King in it, that they will not let his Subjects be good? for it is good in the King and highly commendable before God & men to heare the Word of God often preached, and to be diligent in the hearing of Sermons, or els the Informers would not have let it downe as so singular a vertue in our royall King; and yet they punish this good in his Subjects, and it is a cause of the utter undoing of many of them if they goe to Sermons, and when they are found to bee diligent at the hearing of the word, & the going to a sermon into the next Parish when they have none in their owne, is matter sufficient to mount them up into the high Commission, which is none of the smallest cruelties that holy and pious men in these our dayes groone under, to the infinit dishonour of God and the King, and the needles vexation and molestation of his dutifullest Subjects, who desire to follow in that their godly Princes example. In S. Iohn Baptists time, it is sayd, That Ierusalem, Iudea and the region round about, came all out to heare him, running after Sermons, and so they did after Christ. And it stands recorded in sacred Writ to their eternall honour, and for our imitation *For all the times godly examples are set downe for us to imitate, and wee never read that any were by the very enemies of the Gospell in those dayes, the Scribes, Pharises and High-Priests, molested or troubled for the same; and it is sayd of them that they tooke the Kingdome of heaven with a kind of holy violence, and their diligence in hearing the word is related, and told of them as a thing very honorable and praiseworthy; and so it is very well related in the information of our gracious King to his immortall honour and great praise, and so it is and ever to be honoured in his Majestie, and his example in this to be followed of all his obedient Subjects. And is it not a transcendent cruelty then in the Prelats, that poore Christians in our age may neither obey the commandement of God who inioyneth us to heare in season and out of season, nor imitate the Saints of olde in their pious endeavors in building up themselves in their most holy faith, nor follow the good paterns of their Kings and Governours, but they must be severely punished for it, yea undone & traduced for it as evil doers; if this be not great cruelty & tyranny it selfe in the Prelats, there was never none: for they robb them of Heaven & earth, & all other comforts in as much as in them lyeth. Nay, which is yet more, to shew their cruelty unjustice & unrighteous dealing the Prelats in the Baptisme of Infants constrain the Godfathers & Godmothers there solemnly to promise that they will call upon them that are baptised when they come to yeares of discretion often to heare Sermons, & to this duty are also the baptised ryed,*





Now, when they are come to yeares of understanding, and in obedience of their promise they made by their God-Fathers and God-Mothers, and perhaps being stirred up also by their exhortation to this good duty of hearing the Word, if they goe out to heare Sermons when they have none in their owne Parishes, they are first punished in their purses and liberties, and then given to the Devill for this good worke, which they notwithstanding have tied them to by speciall promise in their baptisme and if all this be not unpeakeable cruelty, tyranny and injustice there was never none in the world, and yet this is the dayly practise of the Prelates through the Kingdome, as all men know. And which is yet more to be observed, in the same Sacrament of Baptisme children promise there by their God-Fathers and God-Mothers, or they doe it for the children to be baptized; that they will forsake the Devill and all his works, the pomps and vanities of this wicked world, and are there signed with the signe of the Crosse, that innocent Ceremony, as they call it, that he shall continue Christs Faithfull Soldier & fight under his banner all the dayes of his life against the World, the Fleish and the Devill, by the which promise he is bound to the utmost of his power alwayes to oppose all errors, wickednes, and prophaneesse. Now if any it conscience of his promise either speake or write in defence of the truth, as it ought to be defended, or if he doe but put in practice that which he hath promised, in opposing of Error, Superstition, Prophaneesse, Idolatry, or the inequalities of the times, the Prelates severely punish them for it, as their dayly proceedings witness, and if this be not a daring cruelty also, and great injustice, there is none exercised upon the earth: for what is injustice and cruelty, if punishing of men for doing their duty, and keeping their promise, and performing that which the Prelates themselves have tied them to by speciall promise, be not?

They teach all Christians in an other Ceremonie of standing up at the Gospell and at *Gloria Patri*, and at the Creed, to shew their readinesse and promptitude in fighting for the Faith of Iesus and their Holy Religion against Heresie, Poperie, and all Innovations, all which, our Gracious King declares himselfe, that he will never allow of or suffer, and the neglect of this Ceremonie will cost a man an undoing. Now if any being taught by this Ceremonie come forth to the combat, and but oppose themselves against Popery, Errors or Innovations, in defence of the Faith, and the Honour of their King, they are punished most severelie for it by the Prelates both in the High-Commission and other Courts, and Bills and Informations and Articles are exhibited and made against them as evil doers and troublers of the State, and all for doing that they teach them by their Ceremonies, and bind them by promises & oath to doe, which is Hyperbollicall tyrannie, injustice and cruelty in those reverend Fathers. It

seemes they would have Christians like Saint George a horsebacke ever mounted but never moving, and if they doe chance to stirre or dare bee so bold as to move, they immediately are cast downe and beate either their eares, or their noses, or their forehead, and it may be they are also whipped to the baggage for being so bold, some mischief for the most part follows their endeavour, and that for doing their dutie, and that which they were taught by Ceremonies, and is not this arrogant tyranny, cruelty and injustice in the Prelates to punish and that severely both the neglect and the doing also of their duty, and that they are injoynd to doe without all doubt there is no such cruelty in the world as is daily practised by the Prelates and in their Courts, of the which there might mightie volumes bee made, but the Defendant hath insinuated in these few things onely, because they are knowne to most men and obvious every day, and the Defendants condition and his cause can sufficiently witness their unrighteous dealings, and that in divers respects, for they fight with him against the very law and light of nature and as they would not bee done by, to make him accuse himselfe, to admit his sworne and capital enemies, and which first informed them against him out of meere malice, as was proved by many, to be prosecutors and witnesses against him; yes to speake as it is, that the Prelates themselves should be Accusers, Parties, Witnesses, Judges in their own cause, as they all were: this the Defendant saith is unrighteous dealing, to which may be added the defending of the Popes quarrell, to condemne him for one thing and putting those things likewise in the records of the Court, for which by the whole Court he was freed from. As for example, the Defendant was condemned onely for his booke, now in the order of the Court or Sentence, it is put in, that he was condemned for the other things also, which howsoever they were in themselves verie ridiculous, yet it is great injustice to superadd them, and so to deale with him. Neither is that a small part of injustice to punish and condemne the innocent and justify the wicked, both which are an abomination to the Lord.

Now they condemned the Defendant for writing against the Pope, & adjudged his Booke to be burnt, and justified his adversaries and Cowards who writ in defence of the Church of Rome; and it is their dayly practise to condemne bookes that are writ for the Honour of Religion, accusing them to be seditious pamphlets: but Bookes that are writ for the advancement of Poperie and Superstition, and in defence of the Pontificalitie of Prelates and the magnification of the Church of Rome, to the trampling downe of regall autoritie, and for the murdering & killing of Kings, for the bringing in of Innovations into a Kingdome and for suppressing of true Religion, many of which are not to bee named, of these Bookes a man may buy shipfuls of them in Pauls Church.

Church-yard, all which tend to the ruine of the Kingdom, and perverting of Religion, and the seducing of the Kings good Subjects. And all other Bookes of Arminians, Socinians, and a thousand such blasphemous treatises, are bought and sold publickly in every Stationers shop, with the Prelates very good liking. And the greatest enemies of the truth, such as *Bellarmin, Baronius, Tyrtius, Cæsius*, are not onely publickly vented but are before the King, and in the Universities, and indeed in every Pulpit magnified with glorious titles, as, *the learned Cardinal, incomparable Bellarmine*, those grand impostors and perverters of the wayes of God, and such as have abused King JAMES of famous memory, and blasphemously defamed our most Holy Religion; All these Authors and many more with their Bookes, the Defendent faith, are daily approved of, and commended by the Prelates, and such as extoll the Church of Rome patronized by them and maintained. And what is it then to advance Poperie, if all these doings of the Prelates be not? and what is it to favour prophaneesse and irreligion, if the punishing and silencing of those that write and speake against the iniquities of the times, be not? let all men judge of this with serious reason, and they will soone perceive, that in this accusation of the Prelates, the Defendent hath no way wronged them. And for their intemperance and want of wit, it is notorious also knowne who raile most shamefully and unhumane upon all honest men that come before them, as their very speeches in their censure may witness. Judges of old were wont to give Sentence in lesse matters being full of compassion, with teares in their eyes; neither doe we read of any Judges since Christs time but of Asanias the High Priest, and Festus the Governor that they ever did revile those that were brought before them, or give them any ill language. And the one was a Jew, and the other a Heathen, both enemies of Christ and Christians. But for Christian Judges and them spirituall ones, for such contumeliouslie to abuse their brethren, as they did the Defendent, and daile do others, and to give them over to the Devill and to perpetual chaines for every triviall thing, yea even for a misprision or a very surmise, and to make a man an offender for a word, and to ruine them, their wives, and children for such things, and that with scoffs, reproches, taunts and mocks, this the Defendent affirmeth, in the Prelates is both cruelitie, injustice, intemperance, and want of wisdom, and so hee nothing doubteth but this honorable Court and all rationall men will judge.

Neither doth his gracious Majest. or this honorable Court as he truelly believeth, know, how they abuse his poore Subjects; neither will God take this well at their hands, for it is no way befecemeth those that would bee thought the Fathers of the Church so to doe. For if wee looke upon Timothy and Titus whose successors they would be thought to bee, and the rules that they followed and were guided by, wee shall find a vast difference betwene them. Saint Paul in his 2. epistle to Ti-

mothy chap. 2. telleth him, That the servants of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meeknes instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgement of the truth, &c. And in another place, the same Apostle saith, A Bp. must be patient and no brawler. Now when the Prelates so exorbitantly, behave themselves, trampling all Apostollicall Canons under their feet, and to basely revile the good Subjects of the King and their brethren, trampling also the sacred Scriptures under their feet, and that with as great contempt as the Papists themselves doe, advancing Poperie every way, and the Defenders of it, can any denie that these are intemperate, imprudent, unjust men, and furtherers & upholders of Poperie? & wherefore the Defendent is charged in the information, *That he accuseth the Prelates as upholders of idolatry superstition and prophaneesse, and that hee defameth the same as heretics against him, and hath cruelly and beliviously invaded against the said Ex officio.*

The Defendent humbly intreateth the honorable Court that with patience they would heare his answer to these things. & then he will come to the last thing that concerneth him, the Letany, and the occasion of the writing of it. What he himself hath done, he is ever resolved to seale with his best blood, & to justify, and make good whatsoever he shall accuse the Prelates of. Amongst the which he acknowledgeth, that he chargeth them to be advancers of Poperie, Idolatry, superstition & prophaneesse. And so they are, as hath been already sufficiently evinced, and by that which followeth shall yet more illustriously appeare. For what is it, to advance Poperie and idolatry if that the Prelates daily doe be it not without men will thinke that Poperie onely, that advanceth the Popes Supremacy, and they Protestants onely, that goe so farther in opposing that Hereticall religion, what that is among many Divines counted one of the least controversies in Theology between Papists and us true Catholics. Greater matters I wote, hundreds there are between us. And howsoever the King blessed be God & his predecessors by the blood of their Subjects and the sacrificing of themselves, have shaken off the yoke of the Pope: yet his poore Subjects are under many Popes which deale worse with them then ever Popes did to Kings in the midst of their swelling pride & arrogance, yea every parish Priest and base fellow that is but a Prelates Servant, can ralise and undo the honestest man upon any information. So that for his Subjects collusion it is worse, & they are in a farre more deplorable predicament then they were in under the Pope, by this change; for now they have neither their consciences, their libertyes, their purses, their bodies, their limbs or lives in any security but as the Prelates & their creatures please are deprived of all, who seek continually for their blood and flave many of them in prisons, and expose them to insupportable miseries and calamities, so that they are as sheep to the slaughter, slayne all the day long. And of their deadly cruelitie against those that feare God the whole Kingdom can witness, and



how that they make them every where most odious. But now to the matter the Defendant chargeth the Prelats with, viz. that they are advancers of Idolatry, superstition and prophaneesse. And that they are advancers of idolatry, who can doubt of it, that knoweth the very rudiments of Divinity or in the least measure hath been acquainted with the lawes of God? For as God onely is and must be the object of all Divine worship, as the first commandment teacheth, for him onely we are to serve Math. 4. as Christ also commandeth, & to worship any other or to trust in any thing els is idolatry in a high degree: for we must love him with all our hearts and all our Soules and trust onely in him. So likewise for the manner of his worship that must also bee as he commandeth, not as wee vainly conceive. For he hath said, Thou shalt not make to thy selfe any graven image, or the likenes of any thing in Heaven above, or in the earth beneath, thou shalt not bow downe to it or worship it. By which precept for the very manner of his worship it is not left to our disposing, that we should after our inventions serve him, Neither is hee to bee served any other way, or by any other means then hee hath in his Word prescribed, which is a large commentary upon that text; So that no man that hath eyes can pretend any longer that hee seeth not the truth. And among all learned and Orthodox Divines this is accorded and assented unto. That those, that by their owne inventions, as by Images, Crucifixes, Altars, Ceremonies, or Syllables and letters, or whatsoever other meanes serve him, without expresse command from God goe about to worship him, are Idolaters; and such worship is idolatry; and of this kind of service & adoration are the Samaritans guilty, of whom it is said, that they worshipped the true God, and so they did in many things, according to the Law of Moses, and had Circumcision and the Pasche, and looked for the Messias to come. But because they added their owne inventions to that worship, and brought in their owne devices with it, and set up a vvil worship, therefore they were esteemed the enemies of God and proclaimed idolaters. Yee worship sayth Christ you know not what. So that they that according to their owne pretences and inventions serve God, worship they know not what, and therefore are Idolaters and all such Divine worship as is not prescribed by God such service is idolatry. Of vvhich kind & nature is altar-worship, crucifix-worship, image-worship, table-worship, place-worship, ceremony-worship, bread-worship, Syllable-worship and all such like-worship and indeed all vwill-worship, and whether or no the Prelats be not advancers of altars and crucifixes & place-worship, ceremony & bread-worship, and such trash. let all the Kingdome judge. And all these are Popery, saving the vvorshipping of altars: for the Defendant yet pover saue the Papists so basely idolatrous as to worship a naked altar: indeed vvhere there is a Crucifix upon an altar, they bow, but never to the altar or table alone, as he is most confident the Papists themselves vwill acknowledge, and therefore so grosse the Prelats are in

their Popish performances that they exceed them in idolatry. And so it is, that those that are most vvay superstitions amongst them, they are in the readiest vvay to preferment, and others of a contrary mind, most contemned and vvilpended, vvich therewith sufficiently vvhat favours of Popery the Prelats are. Yet for all manner of Poperie, they affect it, defend it, it mayntayn it, and the Amhors and abettors of it, As for a president, a bafe esteeme of Holy Scriptures, preferring the Fathers Authority before them, in vvich they are as impiously Popish as Bellarmine himselfe, or any other Papist. They hold also their owne Ecclesiastical Authority to be *Iure Divino*. Likewise, they hold real presence in the Sacrament of the Lords Supper, and that the Church of Rome is a true Church and vvhar hold they not, that the Church of Rome holdeth not? And for all manner of superstition, they so advance it, as to man, that vvill not be superstitious can live among them or can enjoy either his Ministry if he be in orders, or if hee bee a laick (as they terme him) his liberte, Novv for superstition, it is described amongst the learned to bee, vvhen men doe any thing in religion *sed quod statum est*, to be vvile in Gods matters about that vvich is vvritten, and vvhere can any of them shew, their cappings, and croachings, and standings, & kneelings, and a thousand such lackanaps tricks commanded in Scripture, as they novv use; in vvich notwithstanding they place all holinesse and religion, and the neglect of the least of vvich poperies, makes all men thought not on selfe prophane, but censure unto them severe punishment, yea utter ruin many times. Vvhen hath God commanded in any place, to kneele in the receiving of the Sacrament? to leave Christs example and the blessed Apostles and to followe Austeritv? It is vvicked Disciples, vvho are the cursed enemies of the Lord Iesus: vvhere hath he commanded to turne tables into altars and to doe vvorship unto them? vvhen venerat the Table or the vvails of a Church? or to turn their faces to the East? or to csp and bow at the name of Iesus? As for that text vvich is often abused in the 2. of the Philippians, there is no ground in that for that impious adulation and vaine Ceremony for if they vvould have it, by that, an outward vvorship of the body be at the name of Iesus to be yielded; then by the same text also, there is an oral and audible confession to be made in the publick assembly: for as it is said, at the name of Iesus every knee shall bow, so it is there likewise said, at the name of Iesus every tongue shall confesse Iesus is the Lord, vvich thing vvas never yet practised in any Church of the vvorld, nor by the Prelats themselves, and vvould bring such a confusion into all Congregations, as vvould perturbate all holy duties, and bring men into an inevitable bondage and circulation of obedience vvich could never bee ended, and by vvich the Heresy of the Enchirites vvould againe of necessity be revived, vvich the Defendants doth not thinke the Prelats as vvell as they seeme to love prayer, vvould vvillingly assent unto; and yet by some consequence it vvould necessarily follow, if that Ceremony

mony upon that text be founded: and this part of obedience the Prelates have yet sayled in, and therefore have served God hitherto to the halves.

Withall this is a great indignitie to Iesus Christ, to worship him more by one name and title, then another, and indeed it is a meere mockerie of the Lord Iesus, so to trifle with some of his attributes, who is equal by all to be honoured and revered, being one and the same person God blessed for ever, by which or in which of his titles soever his dignitie is expressed. And no King or Prince would take it well at his Subjects hands, if they should slight any of his Royall titles or give lesse veneration to the one then to the other. Neither is that all, but he would also take it for a great contumelie and indignitie done to him, and thinke it not far from treason as he well might if his Subjects should give equall reverence and honour to any of his Subjects that they doe to him, much more if they should honour his greatest enimie with the same veneration that they doe him. Yet all this is perpetrated by this idle Ceremonie against the Lord Iesus, and that Divine Honour which is given to God himselfe, is given not onely to his Servants, being creatures, but to his very greatest enimie a child of the Devill, as daile experience witnesseth. For, when Iesus that is called Iustus, is named they say & bēd, & when Iesus of Sirack is named, they doe the same, and when Iesus that is called Iosua, is pronounced, they likewise worship, yea when Barieus the Coniurer that enimie of all righteousness and child of the Devill is read in the Churches, they also cap and crouch, as the Defendant himselfe hath often seene. So that not onely the creature, but the Devill himselfe must communicate with the Lord of life in his divine worship by these vaine, idle, and hypocritical inventions of the Prelates, which is a damnable and unsufferable wickednes in them. Yet these and innumerable more inconveniences and impieties will necessarily follow upon all humane inventions and ridiculous superstitions, of all which the Prelates are advancers to the miraculous dishonour of God, hardening of Idolaters in their hereticall courses, and to the great molestation and vexation, yea and to the undoing of thousands of good Christians and the true Subjects of the King in a yeare. And to speake the truth, they are more superstitious in all their apish performances, (as all Travellers know) not onely in their Cathedrals, but now in every Parish Church, then they are among the Papists themselves, as all Papists will tell you with drision, vvhom among themselves mocke at their folly. And vvhen they are not likewise favourers of prophaneesse, and impietie, let their daile proceedings in their Courts be examined and looked into, vvho sell all manner of filthinesse for money, and by commuting give a kinde of toleration for uncleannesse and villanie: and as for their Officers and Servants in general, they are the most ungodlie ribbald (swearing fellows, and for all manner of excesses the basest in the whole land, vvho make no conscience of swearing

in their open assemblies, and are to speake the truth more like a company of Russians then Saints, being deriders of all goodnes and pietie, vvhich all those that have any commerce vvith them, can vvitness. Withall, that the most wicked y and impiousse disposed varlets, are most honoured, hugged and esteemed amongst them, and vvill ever finde more favour at their hands, then the honestest men.

And vvhen the Defendant is charged, to have caused the defamed the vvitnesses, he saith, that for them it is notoriouslie knowne, that they are a companie of Sonnes of Beliall, sold over to vvorke mischief, being vvictors of the very laves of nature and hospitalitie, and such as have spake so barbarouslie of the Prelates, in the time of their familiaritie, as the Defendant dareth not expresse; and they stand upon two records in the Court of Chancerie for Calumniators & malicious Traducers & venarous men, and were there expogued vvith costs given to the Defendant for their balennesse. And as the Informations at the Doctors commons, they were by the Iudges thought unfit vvitnesses, and the chiefe of them tolde to his face, that his testimonie was not to be admitted, for malice had set him a worke; and vvithall hee was proved prodigiouslie prophane and wicked, which can yet be easily verified, as that hee is an unlearned fellow: and therefore by the power of the Prelate of Canterburie, in whose eyes such wretches ever find grace, and by the means of Mr. Sir Iohn Lambe, they procured his wickednes to be covered, which was fully set out in the depositions. But all the Iudges notwithstanding the favour he found vvith Canterburie, (one onely excepted) at the Defendants censure, freed him from those poore and frivolous things they laid to his charge, and absolved their vvitnesses, and condemned him onely for his Booke, and the Defendant hath the depositions yet to shew, under the hand of the Court, vvhere they have most apparentlie sworn one against the other, & vvhen they laboured to acclie him, they iustifie his honestie and proclaim themselves knaves, neither is there such another packe of villaines, in the whole Country, and that doe more molest and trouble their neighbours, and the place vvhere they dwell, vvhen they can easilie doe beinge backt by the High-Commission Court, and the Prelates. And such agents are ever fitt for their employments, that will sweare or doe any thing either for money or malice: and therefore the Defendant in his Apology, beinge to make a true relation of things, could not omit the vvitnesses, beinge his prosecutors also, and the original of all his troubles, vvith their barbarous ingratitude unto him, vvho had been next under God the onely means to preserve them from the jaws of famine, as the whole Towne can tell: vvho thus required him for all.

And vvhen the Defendant is said candidly and boldly to have invehed against the oath *ex officio*, he desireth now to say something concerning that, it being put upon him. As for the oath *ex officio* hee there onely by the way spake of, in telling the danger hee was brought into by

fr, and how that Trajan the Emperour would not have his Subjects oppressed with it as thinking it a cruelty unsufferable. And to speake the truth, it is an oath against the Law of Nature, the Law of Nations, the Law of God, and the Law of the Land, yea the Defendant is able to cōfute it by their owne Canon Law. But that it is against the Law of Nature and the Land it is evident: for by neither is any man forced to accuse and condemne himselfe, & a learned lawyer not long since proved it to be against the lawes of the land. And the very Heathens condemned no man, but by sufficient witnessses, as wee may see when Paul was brought before Felix, hee taketh not an oath of him to accuse himselfe, both sayth, when thy accusers come I will heare thee. Festus likewise sayd, It was not the manner of the Romans to deliver any man to dye, before that he which is accused, have the accusers face to face, and have licence to answer for himselfe concerning the crime layd against him. But by the oath *ex officio* a man is condemned without either, as all the prisons almost through the Kingdome can witness. Nay, the law of God sayth, that by the mouth of two or three witnessses every thing shall be confirmed; now here without any witnessses, a man is condemned. And Christ himselfe being questioned concerning his doctrine, he sends them to be informed of that, of those that heard him, & would not in any thing answer them, & when the woman was brought before him, being found in the fact of adultery he asketh her, saying where are thy accusers? They are gone sayth she, and Iesus sayd, I accuse thee not, neither did he force her to accuse herselfe. And Christ bids us if any man offend us, goe and tell him of it privately; and then if he heare us not, after that to take witnessses, and after conviction by witnessses then to thum him. He doth not command to force them to accuse themselves. Besides, he that will sweare according to Gods command, must sweare in righteousness, in judgment and in truth. Now by this damnable oath *ex officio*, he can doe none of all this. For he knoweth not vvhath to sweare to, and by that oath he makes that evill vvhich is good many times, and that good vvhich is evill, vvhich is great unrighteousnes and untruth: he is also to accuse himselfe and his brethren, to the utter undoing of them all, vvhich is horrible injustice and vvat of vvisdom & judgment.

Besides, an oath by Gods owne appointment, is to bee the end of all controversy. It is the last thing in a controversy and the conclusion of it, & vvhether this end is not in an oath, it is not to sweare according to Gods owne appointment, but sinfully. Now the oath *ex officio*, is not such an oath: for that is the beginning of all molestation and strife, mischief & wicked debate, and the cause of infinit brabbles and needles vexations to themselves and others, and therefore ought to be detested and abominated. Further, no man is to take the name of God in vaine, now in the oath *ex officio*, every man takes the name of God in vaine. For they vvil never believe him though he sweare by the day and by the night, vvhatsoever he sweareth or sayth in his owne defence and justification, let it be never so true as daily expe-

rience can tellise; but onely make it a trap and a snare farther to intangle and involve him: & therefore in being an oath against the Law of God, of charity, love & nature, it is to be detested as the devill, and so the Defendant for his part doth abhorre it as he doth the devill and all his works; and as he doth all the other cursed and abominable proceedings of the Prelats, who spend the vvhole patrimony of their vvit, to molest the devout servants of God, and the Kings best and loyallest Subjects. By all vvhich unrighteous dealing, they manifest themselves to bee the enemies of God and the King, and as such the Defendant writes against them, and so he just vvil for the many reasons above alledged shame of them, by vvhath names or titles soever they be called, or whatsoever place of dignity they are in: and in this mind the Defendant will persevere, all they have acknowledged their contumacy to God and the King, and repented of the same. And thus much the Defendant had to say in his owne defence, concerning the things he was charged with in his Apology, and with a demand of this honourable assembly that the other matters that the informers say are of divers natures in it, may be specified: For it is an easy thing, to pick here and there a word out of best books, to doe a man a mischief. & all men know Spiders will gather poison where they had hoty, and he knoweth very vvell he hath many malignant enemies, and therefore desireth the favour of the honorable Court for his better defence. And now he comes to the second booke, called the *Letany*, occasioned by the Bishops cruelty, for they threatening him not onely to starve him out of his opinion: but also vvhich glory the losse of his eares the one at Colchester, the other at London, vvvith the flitting of his nostrills, & branding of him in the forehead, and he also hearing that this decree vvas gone out before September last, & divulged and spread abroad by the Prelats favourites at all the Country vvil testify: it put him upon his devotions and made him write a *Letany* vvherein he prayeth for deliverance from them. But vvhether that vvhich is annexed to the information, be the same he knoweth not, for the informers say, that that is a prophane *Letany*. As for the *Letany* the defendant made, it was a good & godly *Letany*, and in that *ridiculum dicere verum*. Quid vultis? And concerning the Christening hee doth confesse he did, *JAMES CANTERBURY AND LONDON IN HIS WIFE NAME, AND THE WHORE OF BABYLON TO BE WITNESSES*. Which he vvas constrained to by reason of the penury of his freinds, for the Prelats had driven away all his acquaintance, so that every body vvas affrayd of them, nor no man durst intervyne his poore wiffe, nor give her house-rome, though she vvas then great vvvith child, and in much misery as the whole Country vvvill justifie, and in this distresse and calamity he did it, & vvvithall he thought he did the Prelats a great deale of honour, that he the Defendant, should vouchsafe to have such men as they were to his Christening, & that he did joine *in blamable a Gospel* in the *Reverence of Rome* with them whom they so much honoured & adored, and pleaded for in this Defendants cause in

the Church and Spoule, and their best beloved  
 child, presuming that he could no way disparage them  
 joining this Spirituall Mother with these Spirituall  
 others; and in this, the Defendant thinks he did very  
 much grace them, inviting such a Catholicke companie  
 the baptizing of his child, who he hopeth will live  
 a true Christian Catholick. And wonders, that  
 Protestants should be so peevisch as to misinterpret his  
 title to them all, especially, when he did give them  
 their titles most magnificently, as, FATHER WIL-  
 LIAM OF CANTERBVRIE HIS HOLINESSE,  
 AND WILLIAM LONDON MAGNIFICVS REC-  
 TOR OF THE TREASVRIE. Neither did hee see  
 reason why he should detract from *Cantuarie* his  
 title for as he is *Pope of Cantuarie*, he is holy, and for  
 the title of *Pope* it was given antientlie to all most  
 holy, and in speciall to his predecessor *Anselmus* that  
 lived, as all Histories doe relate, and the title of *Grace*,  
 but the title of a *Cardinall*. Besides, that title is now  
 used, if same be not a liar, which is a good plea in  
 the Courts, and false copies from both the universities  
 not dispersed and spread abroad. For the Vniuersity  
*Cambridge* in their letters greet him with *Sanctissime*,  
 most holy Father the title of the Pope, & which  
 only belongeth to the first person of the glorious Tri-  
 nity, God blessed for ever, and from *Oxford* they give  
 him the title of *Sanctissimus* his Holynesse, and *Edmund*  
 in his exposition of the Catechisme in the Com-  
 mon-Prayer Booke, gives the title of *Holmesse* oftimes  
 to the *Bishops*, & calls them *Holy Fathers* by their owne  
 allowance and approbation.

Now he is a Father of the Church, and that of *Can-  
 terbury*, and he is *William*, and he is *Holy*, at leastwise  
 would bee so reputed, and would deeme it a *Scandalum*  
 to be stiled prophane or unholy, Ergo, Father  
 of *Cantuarie*, his Holynesse, and the Defendant  
 refused never to detract any thing from his Holynesse,  
 as shall daily prau, that hee may grow and evermore  
 increase in Holynesse. And for the Prelate of *London*, he  
 would be feeding of Christs flocke in the Pulpit, and be  
 in the receipt of custome telling of mony, like *Mat-  
 thew* the Publican before his calling to the Apostleship,  
 the love of which is the roote of all euill, and hath got

himselfe no small honour by it, which the Defendant  
 would not in the least diminish, and therefore being no  
*skilfull Herald*, nor acquainted with the titles of Honour  
 they usually stile men in that place, he was constrained  
 to make use of a little of his *Roman Historicks*, and cal-  
 led him *Magnificus Rector of the Treasury*, a fitting hono-  
 rable title as he conceived, which he doth not nor ever  
 shall repute a Scandall, nor repent of that inuention.

And for any other passages that are in the *Lecture* that  
 he made, he the Defendant is most assured, if the hono-  
 rable Court heard it all, not by peeces and scrips which  
 hee most humbly desireth, they would vwell perceiue  
 the Defendant had good reason, for what he hath both  
 done and writ. For this Honorable Court would them  
 vwell perceive, that the Defendant never medled with  
 any of them, nor in the least thing impeached their di-  
 gnities, till they by their delinquency against God and the  
 King, did manifestly demonstrate they were fallen from Grace,  
 and then as they had proclaimed themselves enemies of  
 God and the King, he did set himselfe against their pro-  
 ceedings and vwill continue in so doing, though it bee  
 through all misery to the last gasp of breath, and vwill  
 continually say, LET THE KING LIVE FOR EVER,  
 AND THE ENIMYES OF THE KING PERISH,  
 and dying, he will devoutly pray from plague pestilence & fa-  
 mine, from Bishops, Priests and Deacons, good Lord deliuer  
 us. Ever meaning from usurping Popes Bishops, Priests &  
 Deacons, and such as challenge their standing and Auto-  
 rity iure Divino, and not from the King, as our Prelates  
 do. And as to all other the residue of the offences and  
 misdemeanors complayned of in the sayd Information &  
 examinable in this honorable Court, this Defendant saith,  
 that he is not guilty of them or any of them in manner  
 and forme, as by the said information is supposed. All  
 which matters this Defendant is ready to auerre and  
 prove as this honorable Court shall vward. And  
 humble prayeth to be dismissed out of the same  
 with his costs and charges against the Pro-  
 secutors, by vexation in this & his former  
 suite in the High Commission.  
 most wrongfullie so-  
 stayned.

F I N I S.

H





fit, and how that Trajan the Emperour would not have his Subjects oppressed with it as thinking it a cruelty unſufferable. And to ſpeake the truth, it is an oath againſt the Law of Nature, the Law of Nations, the Law of God, and the Law of the Land, yea the Defendant is able to confute it by their owne Canon Law. But that it is againſt the Law of Nature and the Land it is evident: for by neither is any man forced to accuſe and condemne himſelfe, & a learned lawyer not long ſince proved it to be againſt the lawes of the land. And the very Heathens condemned no man, but by ſufficient witneſſes, as wee may ſee when Paul was brought before Felix, hee taketh not an oath of him to accuſe himſelfe, both ſayth, when thy accuſers come I will heare thee. Feſtus likewiſe ſayd, It was not the manner of the Romans to deliver any man to dye, before that he which is accuſed, have the accuſers face to face, and have licence to answer for himſelfe concerning the crime layd againſt him. But by the oath *ex officio* a man is condemned without either, as all the priſons almoſt through the Kingdome can witneſſe. Nay, the law of God ſayth, that by the mouth of two or three witneſſes every thing ſhall be confirmed; now here without any witneſſes, a man is condemned. And Chriſt himſelfe being queſtioned concerning his doctrine, he ſends them to be informed of that, of thoſe that heard him, & would not in any thing answer them, & when the woman was brought before him, being found in the fact of adultery he asketh her, ſaying where are thy accuſers? They are gone ſayth ſhe, and Jeſus ſayd, I accuſe thee not, neither did he force her to accuſe herſelfe. And Chriſt bids us if any man offend us, goe and tell him of it privately; and then if he heare us not, after that to take witneſſes, and after conviction by witneſſes then to ſhun him. He doth not command to force them to accuſe themſelves. Beſides, he that will ſwear according to Gods command, muſt ſwear in righteouſnes, in judgment, and in truth. Now by this damnable oath *ex officio*, he can doe none of all this. For he knoweth not what to ſwear to, and by that oath he makes that evill which is good many times, and that good which is evill, which is great unrighteouſnes and untruth: he is alſo to accuſe himſelfe and his brethren, to the utter undoing of them all, which is horrible iniuſtice and want of wiſdom & judgment.

Beſides, an oath by Gods owne appointment, is to bee the end of all controversy. It is the laſt thing in a controversy and the conclusion of it, & where this end is not in an oath, it is not to ſwear according to Gods owne appointment, but ſinfully. Now the oath *ex officio*, is not ſuch an oath: for that is the beginning of all moleſtation and ſtrife, miſchiefe & wicked debate, and the cause of infinite brabbles and needles vexations to themſelves and others, and therefore ought to be deteſted and abominated. Further, no man is to take the name of God in vaine, now in the oath *ex officio*, every man takes the name of God in vaine. For they will never beleve him though he ſwear by the day and by the night, whatſoever he ſweareth or ſayth in his owne defence and juſtification, let it be never ſo true as daily expo-

rience can teſtifie; but onely make it a trap and a ſnare further to intangle and involve him: & therefore in being an oath againſt the Law of God, of charity, love & nature, it is to be deteſted as the devill, and ſo the Defendant for his part doth abhorre it as he doth the devill and all his worke, and as he doth all the other curſed and abominable proceedings of the Prelats, who ſpend the whole patrimony of their vvit, to moleſt the deare ſervants of God, and the Kings beſt and loyalleft Subjects. By all which unrighteous dealing, they manifeſt themſelves to bee the enemies of God and the King, and ſuch the Defendant writeth againſt them, and ſo he yett will for the many reaſons above alledged eſcape of them, by what names or titles ſoever they be called, or whatſoever place of dignity they are in, and in this mind the Defendant will perfever, till they have acknowledged their contumacy to God and the King, and repented of the ſame. And thus much the Defendant had to ſay in his owne defence, concerning the things hee was charged with in his Apology, and with al deſire of this honourable aſſembly that the other matters that the informers ſay are of divers natures in it, may be ſpecified: For it is an eaſy thing, to pick here and there a word out of beſt books, to doe a man a miſchiefe, & all men know Spiders will gather poiſon where Bees find honny, and he knoweth very well he hath many malignant enemies, and therefore deſireth the favour of the honorable Court for his better defence. And now he comes to the ſecond booke, called the *Letany*, occaſioned by the Biſhops cruelty, for they threatning him not onely to ſtarve him out of his opinion: but alſo with the pilory the loſſe of his eares the one at Colcheſter, the other at London, with the ſlitting of his noſtrils, & branding of him in the forehead, and he alſo hearing that this decree was gone out before September laſt, & druggled and ſpread abroad by the Prelats favourits as all the Countrey will teſtify: it put him upon his devotions and made him write a *Letany* wherein he prayeth for deliverance from them. But whether that which is ſent to the information, be the ſame he knoweth not, for the informers ſay, that that is a prophane *Letany*. As for the *Letany the defendants made, it was a good & godly Letany*, and in that *reſponſum dicere verum. Quid vultis?* And concerning the Chriſtning hee doth confeſſe he did *in the CANTERBURY and LONDON in HIS WIVES NAME, AND THE WHORE OF BABYLON TO BE WITNESSES*. Which he was constrained to by reaſon of the penury of his freinds, for the Prelats had driven away all his acquaintance, ſo that every body was afraid of them, nor no man durſt intertaine his poore wife, nor give her houſeroome, though the was then great with child, and in much miſery as the whole Countrey will juſtifie, and in this diſtreſſe and calamity he did it, & vvhithall he thought he did the Prelats a great deale of honour, that he the Defendant, ſhould vouchſafe to have ſuch men as they were to his Chriſtning, & that he did joine ſo *honnorable a Goſp* in the *Martyrs of Rome* with them whom they ſo much honoured & adored, and pleaded for in this Defendants *cauſe* in Chriſt

Christ's true Church and Spouse, and their best beloved  
 Miltris, presuming that he could no way disparage them  
 by joining this Spirituall Mother with these Spirituall  
 Fathers: and in this, the Defendant thinks he did very  
 much grace them, inviting such a Catholicke companie  
 to the baptizing of his child, who he hopes will live  
 and die a true Christian Catholick. And wonders, that  
 the Prelates should be so peevish as to misinterpret his  
 words to them all, especiallie, when he did give them  
 their titles most magnificently, as, FATHER WIL-  
 LIAM OF CANTERBVRIE HIS HOLINESSE,  
 AND WILLIAM LONDON MAGNIFICVS REC-  
 TOR OF THE TREASVRIE. Neither did hee see  
 any reason why he should detract from *Canterburie* his  
 titles for as he is *Pope of Canterbury*, he is holy, and for  
 the title of *Pope* it was given antientlie to all or most  
 Bishops, and in speciall to his predecessor *Julianus* that  
 reuel, as all Histories doe relate, and the title of *Grace*,  
 is but the title of a *Cardinall*. Besides, that title is now  
 revived, if same be not a liar, which is a good plea in  
 this Courts, and false copies from both the universities  
 be not dispersed and spread abroad. For the Vniuersity  
 of *Cambridge* in their letters greet him with *Sanctissime*  
*Pater*, most holy Father the title of the Pope, & which  
 only belongeth to the first person of the glorious Tri-  
 nity, God blessed for ever, and from *Oxford* they give  
 him the stile of *Sanctissimus* his Holynesse, and *Edmond*  
*Arche* in his exposition of the Catechisme in the Com-  
 mon-Prayer Booke, gives the title of *Holmesse* oftentimes  
 to the Bishops, & calls them *Holy Fathers* by their owne  
 allowance and approbation.

Now he is a Father of the Church, and that of *Can-  
 terbury*, and he is *William*, and he is *Holy*, at leastwise  
 would bee so reputed, and would deeme it a *Scandalous*  
 question to be stiled prophane or unholy, *Ergo*, *Father*  
*William of Canterbury*, his Holynesse, and the Defendant  
 is resolved never to detract any thing from his Holynesse,  
 but shall daily pray, that hee may grow and evermore  
 increase in Holynesse. And for the Prelate of *London*, he  
 should be feeding of Christs flocks in the Pulpit, and he  
 is the receipt of custome telling of mony, like *Mar-*  
*view* the Publican before his calling to the Apostleship,  
 the love of which is the roote of all euill, and hath got

himselfe no small honour by it, which the Defendant  
 would not in the least diminish, and therefore being no  
*skilfull Herald*, nor acquainted with the titles of Honour  
 they usually stile men in that place, he was constrained  
 to make use of a little of his *Roman Historie*, and cal-  
 led him *Magnificus Rector of the Treasury*, a fitting hobo-  
 rable title as he conceiued, which he doth not nor ever  
 shall repate a Scandall, nor repent of that inuention.

And for any other passages that are in the *Lecture* that  
 he made, he the Defendant is most assured, if the hono-  
 rable Court heard it all, not by peeces and scrips which  
 hee most humbly desireth, they would well perceiue  
 the Defendant had good reason, for what he hath both  
 done and writ. For this Honorable Court would them  
 well perceiue, that the Defendant never medled with  
 any of them, nor in the least thing impeachd their di-  
 gnities, till they by their delinquency against God and the  
 King, did manifestly demonstrate they were fallen from *Grace*,  
 and then as they had proclaimed themselves enemies of  
 God and the King, he did set himselfe against their pro-  
 ceedings and will continue in so doing, though it bee  
 through all misery to the last gasp of breath, and will  
 continually say, LET THE KING LIVE FOR EVER,  
 AND THE ENIMYES OF THE KING PERISH,  
 and dying, he will devoutly pray from plague pestilence & fa-  
 min, from Bishops, Priests and Deacons, good Lord deliuer  
 us. Ever meaning from usurping Popish Bishops, Priests &  
 Deacons, and such as challenge their standing and Auto-  
 rity iure Divino, and not from the King, as our Prelates  
 do. And as to all other the residue of the offenders and  
 misdemeanors complayned of in the sayd information &  
 examinable in this honorable Court, this Defendant saith,  
 that he is not guiltie of them or any of them in manner  
 and forme, as by the said information is supposed. All  
 which matters this Defendant is ready to overre and  
 prove as this honorable Court shall vverre. And  
 humble prayeth to be dismissed out of the same  
 with his costs and charges against the Pro-  
 secutors, by vexation in this & his former  
 suite in the High Commission.  
 most wrongfullie su-  
 reyned.

F I N I S.

H





The image shows a document page with two columns of text. The text is extremely faded and noisy, making it largely illegible. A circular stamp is centered on the page, containing a crown emblem and the word "RECEIVED". The overall quality is very poor, with significant background noise and high contrast.



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THE LETANY 5  
OF  
JOHN BASTVICK,  
*Doctor of Physicke,*

Being now full of Devotion, as well in respect of the  
common calamities of plague and pestilence; as also  
of his owne paticular miserie: lying at this instant in *Limbo*  
*Patrum*. Set downe in two Letters to Mr. *Aquila Wykes*,  
keeper of the Gatehouse, his good Angell.

IN WHICH

There is an universall challenge to the vvhole World,  
to prove the parity of Ministers, to be *jure divino*.

ALSO

A full demonstration, that the Bishops are neither Christs, nor the Apostles  
Successors, but enemies of *Christ* and his *Kingdome*, and of the *Kings*  
*most excellent Majesties prerogative Royall*.

All which hee undertaketh to make good before King and Counsell, with the  
hazard of otherwise being made a prey to their insatiable indignation.

*A Booke very usefull, and profitable for all good Cbristians to read, for the  
stirring up of devotion in them likewise.*

PROVERB. Chap. 25. vers. 2.

*It is the glory of God to concale a ibing, but the honour of the King is to search  
out a matter.*



PRINTED

By the speciall procurement, and for the especiall use of our English Prelats  
in the yeare of Remembrance, *Anno 1637.*

THE LITANY

OF

JOHN BASTARD

Dean of Salisbury

being now full of Devotion, as well in respect of the  
various Ministers of prayer and penitence, as also  
of many private persons, who are desirous to  
have the Church of England, as well as the  
Kingdom, to be preserved in peace and unity.



It is the duty of every Christian, as well as of every  
Minister of the Church, to pray for the King and  
the Kingdom, and for the peace and unity of the  
Church of England, and for the preservation of the  
same in all its parts and members. And it is the  
duty of every Christian, as well as of every  
Minister of the Church, to pray for the King and  
the Kingdom, and for the peace and unity of the  
Church of England, and for the preservation of the  
same in all its parts and members.

THE LITANY

By the special permission, and for the special use of our  
Church of England, as well as of the Kingdom, to be  
preserved in peace and unity.

# IOHN THE PHISITION TO THE

Vertuous and elect Lady, the Lady Walgrave

at her house in Worminford in Essex.



**M**ADAM, In these times of greates danger, being every way invironed, with the contagious sickenes of the plague, and seeing all possibility taken away, (without a miraculous hand of deliuerance) of euer escaping the common calamity of mortality. Having set my cottage in order, which was quickly done, (little I thanke my good freinds being left vnto mee) and having bequeerthed my wife and children, and all my stock and substance, to the benediction of the grand creator & soueraigne preseruer of all things, and my spirit into the hands of my blessed redeemer, nothing sollicitous for my body, (now, none of mine owne) and being most assured of a happie meeting and sweet coniunction, though wee haue tasted here of much bitterness, and forced to a violent separation. Having I say, thus ordered all things, I gaue vp my selfe, being then full of deuotion, to the meditation of the vanity of all things here beneath, and to the contemplation of celestiall blessednes: in the comparing of the which two things together, I found such a surpassing excellency, and transcending beaurty in the one, as the other seemed nothing, but meere deformity to it.

I began then exceedingly to reioyce at mine owne condition, and to thinke it none of the smallest beatitudes in this life, to meet with aduersities: and to be confined to solitude in the midst of perill, for it was as tinder and fuell for the kindling and cherishing of all good motions, and a most excellent meanes of the soules reitration from the loue of these subluary things, the desire of the which, make most men restlesly miserable. To speake the truth, in this privacy of mine, in the aparitions of my heart, methought I was in the suburbs of the Emphyrean paradise, enioying the beatificall vision, but reflecting my eye from that surpassing beaurty & excellency, & looking againe into the glasse of the creature, I saw the perpetuall revolution of all things; and the inuincible inconstancy of the same: by which my affections began more to abhorre them, and more infla-

medliar to lone the place of permanet & glorious immortality. Withall, I came thre to discouer which were the best creatures, which were the worst, which were the most subiect to their maker, which were most disloyall; which were the most vsfull which were the most noysome; which were the most to be beloued, and which were most to be abominated.

And although Paules notions, in his rapture, were such as could not be expressed; yet mine were of an inferior allay and nature, and easily effable: which I do most willingly communicate to you **MADAM**, that you may know, what things are most digerous, and cheifly to be prayed against; what things most to be esteemed & earnestly wished, which was one of the principall causes of this nuncupating my Letany to your Ladieship; though withall, I aymed at the common good of my countrymen; and that all might take notice, how much I honour your goodnesse, and that as in the time of my prosperity you seemed to fauour me, so now in the dayes of my bonds, I might not onely shew my grateful memory vnto you for the same, but also eternalise your name, and make it perennally liue, while I am dying.

I most willingly confesse, I had neuer beene truly acquainted with the comfort of such sweet contemplations, had not great defolation come vpon me, on every side. For you well know **MADAM**, I was made a prey to mine enemies, a scorne to all the prophane, and sonnes of Beliall, forsaken of all, from the King that sits vpon the throne, to the peasant on the dunghill. No sooner was I stricke with the myle o the scorpion, but all the gentry in the Country abandoned me immediately, as if I had been then wounded with the contagion, so that I was a spectacle of ruisery and abhorred of my very familiars. The rusall Courtiers like wife, were all afraid of me. And for the nobility, I was made abominable to the, though vnknowne, inso much, as if any had chanced to name me among the, they would forthwith reply, where is that rascal? And to all this misery of deflection, & the spoyling of my goods, sweet cast me into prison were



where I have now continued in this durance, almost these two years. All which things would drive any man to his prayers and devotions especially the epidemical calamity also adhering, so close vnto him.

And little do you thinke Madam, for what I and mine suffer this misery. I desire you may not euer be a stranger to it. My wife and all my small childre are deprived of all comforts, for my maintaining the religion established by publick authority, & the Kings most excellent maiesties prerogative royall & no other cause. How good a subiect, I have ever been you can well witnes, for me; & how euer I have maintained princely regality against Papall vsurpation and pontifician tyranny, I may boldly say, I have deserued better, from King Church and state in writing that booke; for which I suffer, then all the Prelats in England put in one bulke can do; or then most of them have capacity to iudge of. And for the, honour of God and the King, or the defence of either I dare undergoe and suffer more, then they dare thinke, and better able I am, to doe my Prince and country true seruice, both with my sword, and with my pen. then a legion of them, and yet I in bonds and they at liberty.

They pretend, they are the great & faithfullest servants of the King. But I know they are his enemies, & their arrogancy vnstoppable and not farre from blasphemy; and their ingratitude to his maiestie notorious. At my arraignment at Lambeth, they condemned mee onely for writing a booke against the Pope and Italian Bishops, and such as vindicate authority ouer all kings and Princes and their fellow brethren *Iure Diuino*: From the number of which I excluded ours and all such Bishops, as acknowledge their authority from Kings and Emperors, expressly saying in my booke and at the Bar, that I intended no dispute against such. Withall, I alledged the statutes confirmed by both the kingdomes of England and Ireland, by the Lords Temporall and Spirituall in their publick parliaments, and by all the Commons, in the which it was solemnly established and ratified, that all the authority the Bishops now exercise ouer their bretheren in both the dominions, is meerely, *in through from and by* the gracious fauour of the King and immediately deriued from him to them, as supreme head vnder Christ, in his kingdomes; and that whosoever did not acknowledge the same, was *ipso facto*, in a premonition, an enemy of the King, and vnder his displeasure and heavy indignation. I added furthermore; that I was sworne by the oath of my allegiance which I had often taking, to maintaine to the vttermost of my power the Kings supremacy; & that they likewise in that publick assembly, and all the Iudges of the kingdome were equally bound vnto the same; and that without incurring his Maiesties high displeasure, and periuering my selfe I could do no lesse then that I did being prouoked by a *apostrophe*.

Notwithstanding all this, they averted the sentence that they now exercised in England ouer their brethren, was *in diuino*, and that Iesus Christ made them Bishops, and the Holy Ghost consecrated them and that they were Princes and had their thrones; and were before Christian Kings and held the Crownes of Princes vpon their heads: and that all that were of a contrary mind, as *Galatians*, were base fellows and enemies of monarchall gouernment, & went about to ouerthrow kingdomes; for no Bishop no King. whereupon after in finite expences, they adiudged mee to pay the costs of sute, to imprisonment, till recontation, (and that is till doome day in the afternoone) to the losse of my practice, and censured my booke to the fire, and after they had most unworthily bespewed mee with contumelies and reproches, and railed at me in the open sessions and said I ought to be knocked downe with club law (though I provoked them not in the least thing) then they fined me a Thousand pounds, and gave mee ouer to the deuill. A good and godly censure it was of which I may say as a poore silly old country man spake comming once to London in the time of a greates plague, and seeing a superscription ouer a doore, not being acquainted with such things in the country and reading it, it was LORD HAVE MERCY VPON VS. I promise you saith he a good and a godly saying, I would euery house in the Towne had as much on it; meaning no ill poore man: so I say, their sentence was a good and a godly sentence, I would euery Prelate in England were under the same.

But now good Madame, let me intreat you to look vpon this censure of the Bishops a little passing by the vntruths in it, and their ingratitude towards the King come to that blasphemy against God, & the wrong done to the subiects. No Bishop no king, the *maxime* what is blasphemy if this be not! God challenge this prerogative as peculiar to himselfe, saying BY MEE KINGS RAIGNE. KISSE the SONNE lest he be angry. HE puts downe the mighty from their thrones and exalts the humble and meeke. And the LORD loyes againe A KING that iudgeth the poore in truth his throne shall be established for euer Remoue the wicked from the King and his throne shall be established. This is the dilect of God himselfe. These things established the crownes of Kings, and this is the language of canaan so to speake. For the Prelates prattle in their courts no Bishop no King, it is one of the solecismes of the Beast; & I avert it to be iniurious to God, the King the whole Nobility and all the subiects as if they did nothing for the vpholding of his imperiall diseme. If they truly feared God, and loued and honoured the King as they ought, they would remooue such wicked fellows from him, that his throne might be established for euer as the Sun in the firmament.

For the Prelates to say, No Bishop no King, is a great impiety, as to say no deuill no King, which were



dumable to thinke. Yea a man may better say it then no Bishop no King. For of all Creaturs Bishops Preists and Deacons are most wicked vngratefull disobedient and rebellious: and *Disobedience is as the sin of witchcraft, and rebellion as the iniquity of idolatry.* and Saul for his disobedience alone to God, lost his kingdom. Now I say if disobedience to God, be the overthrow of kingdomes, & the ruine of Nations, by pulling downe plagues among them can any man thinke, that those that liue in a perpetuall rebellion against God, are the onely supporters of Kings crownes and dignities, when they pull downe speedy destruction vpon their dominions and Empires? Let the Histories of Times be read, and you shall see how many flourishing kingdomes and Monarchies haue been made desolate by Bishops, but none established by them. For the Lord Iesus saith *Bring mee those mine enemies to mee hither, that I may slay them: that would not that I should rule ouer them.* If slaughter to a kingdom be the preservation of it, then the Prelats are the maintainers and preservers of it: for of all creaturs they are most rebellious and impious; which that you may not thinke most vertuous Lady, I speake more out of hatred or passion, then from reason; let mee intreate you to compare the obedience of the Preists and Prelats, with all other creatures obsequious, and you will quickly be convinced of the truth of this assertion. Behold therefore the creatures in general, heauen and earth, you shall find them euer most obnoxious to the great Architect; Look againe vpon all the Elements, fire, aire, water, earth, all most morigerous; the winds and the seas obey him exceeding not their bounds and limits: doing whatsoever he commands them, euen against their owne nature, as diuine authority abundantly euer where testifies. See againe all the meteors of raine, haille, snow, sleet, frosts, dews, all at his command and euer in their seasons; and euer creature as the Centurion said, speake but the word, 'it is done for euer thing is at thy beck. Yea the very deuils themselves, were subiect to him: What he commanded them, what he forbade them, it was equally listened vnto and performed, without any refection, as all the Gospels witness. But Prelats Preists and Deacons, will do nothing he bids them, nor lesse vndone nothing he forbids them. If God bids them *Feed his sheepe*, as they loue him, and as they will answer it at his great appearing, and before that terrible tribunal; and that they should feed the flocke, which he hath redeemed with his most precious blood preaching in season and out of season. They are like a dog in a manger, they will neither feed the selues nor let others feed, they say plainly there is too much preaching. Is not this now fine obedience? If God forbids them to be Lords over his inheritance then say they take away all government. what shall we thinke, is Christ or are they to be beleued? Christ and his disciples say. *The Princes of the Gen-*

*tiles rule ouer them? but it shall not be so with you: you shall not be Lords of Gods inheritance.* Then reply the Prelats by and by these fellows would haue no gouernement. they that speake thus, would dis throne Kings; when it is the place onely of Kings, and the art proper to Princes for to raigne and gouerne, into whose hands alone God peculiarly, hath committed the authority, and premenency forbidding all the Apostles and their successors, the ministers of the word and sacraments not to meddle with it; for they cannot serue God and tables; yet notwithstanding the prelats vsurp this authority, to the vtter vndoing of Millions of the dearest seruants of God, and the Kings obsequious subiects and shall we say this is obedience to Christs commands prohibition to omit many other thinges?

I dare boldly maintaine, they are more disobedient and worse then the Deuilles themselves: I say no thing in passion and perturbation. The Deuils obeyed Christ in all things, he commanded or forbade them, as the holy Scripture euer where testifieth; and to this they added feare and trembling: for the deuils beleeue and tremble as the same sacred writ witnesseth and the Prelats doe neither of all are they not pretty youths, I pray? I promise you proper props to support Kings Crownes and dignities; rather able I woofe, to ruine kingdomes and demolish states, to inuocate a plague vpon their dominions; by their disloyalty to God and the King. Nay I most peremptorily asseme that the Prelats are worse then the Devil for he hath onely a simple suggestion in his bringing men to sin: they haue also power of coaction to constrain them to execute wickednesse & whereas the Deuill doth but dallingly perswade they enforce and compell: and where he doth easily move they by rigorous authority constrain, when he hath propounded an error they by their power establish it for an infallible truth and make it a necessary article in their christian faith & beleeve as they haue done of many things. When he hath once made a lie as he is the father of all lies they autorise it for an vniuersal verity like as they daily doe many. Yea much more wickednesse may they doe being his spiritual Instruments. I beseech you good Madame poulder seriously therefore what I say, and you shall find; I do not falsly accuse them in any thing.

The truth is, they are Gods rebels, and enemies both by the law of God and the land, to God and the King, and like the giants of old, warre against the clouds; and to all this they are infinitely vngratefull to both as afterwards you shall illustriously see.

And if to say so, be a scandall I will smile and die in it. They indeed haue made certainelawes against such as speake more voluntarily and liberally of the wickednes, ignoblenesse and impiety of men in great & eminent place, for the feuer punishing of the; for their honest endeauours, which they call *CHANDYLVM MAGNALVM*, in the number of which





the Prelats would be accounted and reckoned, especially when they haue once crowded themselves, into the Kings seruice; & they forsooth must be recorded amongst the Nobles & called Magnates ecclesie, & the verity of  $\frac{1}{2}$  matter is, they are *magna nates ecclesie* the mostrosity of  $\frac{1}{2}$  church, both for pride, ingratitude, & vngodlinesse; & if for saying so, I must be punished, I will most willingly vndergoe it, yet notwithstanding live & die in this opinion & full perswasion, that they are the worst members in Church and State, & I am able by sufficient argumēt to make it good, where I may haue a faire hearing. And it highly concerns the King and State to looke timely into their Proceedings; for while they pretend seruice and obsequy to him, they greatly dishonour his Cesearean Maiestie, & miserably afflict and maccerate his poore subiects and most wrongfully punish them for doing their duty towards God and him: all which I can abundantly likewise demonstrate.

And mee thinks heroicall & noble Princes, those Gods vpon earth, should a little take it into their royal consideration, that their subiects though many of them indigent and meane men, whose fathers haue Spilt and lost their blood to free them their Crowns and dignities not onely from the Egyptian darknes of popery and error, but also from the papal tyranny, and servill bondage of the Beast, that captivity of Babilon; deserue some small liberty of conscience to be given vnto them, in the seruice of their God, whose onely will they desire in his worship to follow and not to serue him after mens precepts which is to worship him in vaine, I say mee thinks as they are *Patri Patria* and nursing fathers of the Church, they should out of their princely indulgence gratify the children of those parents, by the deaths and sacrificing of whose selues, they inioy such singular immunity from pontifician seruitude, vnder the which many puerill monachys, yet groane, not knowing how to make off the yoke: and graciously giue vnto the some freedome for their fathers sake, and their owne loyalty and deliuer them from the vsupportable tyranny of the prelats, who exercise greater power and domination over their poore subiects and good Christians now (as the very Iesuits themselves do acknowledge) death onely excepted, then ever the Pope did, or is at this day, where the damnable Inquisition most severely rageth, and this also I am able evidently to maintaine & demonstrate. All which I am most assured our renowned king knoweth nothing of: for they continually suggest into his royal eares sinister relations, against his faithfulllest people that would die a thousand deaths for the honour of his dignity. By all which you see in part good MADAME the subiects vassallage vnder the prelats and their cruelty and wickednesse.

Now I beseech you looke vpon the pride and ingratitude of these men. What is it that this world can

yeild vnto mortall creatures, that they possesse not? Great and mighty are their priuiledges, & yet they are neither thankfull to God nor the King for the same: nor content: but would haue more. They haue the keys of heauen, to shut out whom they will. They haue the keys of hell, to thrust in whom they please. They haue the keys also of our purses, to pick them at their pleasure, and this is punitory I pray looke to your purses there in the Countrey. They haue the keys likewise of all the prisons in the kingdome, to infetter any at their beck. And are not these soueraigne and imperryall prerogatives and priuiledges? yet this is but a part of their dignity.

All the Iudges, all the Sheriffs, all the Mayors, all the bailiffs, all the Iustices of the peace and quorum, all the Constables and all other Officers, are their lacqueis to run and goe though it be with the neglect of the kings peculiar seruice vpon any of their trivill and vnnecessary errands and occasions to aide their pursuivants or vpon their speciall commands, to the molestation and vexation of the kings best subiects and most officious; all these I say are their footmen, and to speake as it is the Noble men and Peeres of the kingdome, they at their gentlemen to wait when they command an orient cloud of them together to attend them on horse-belly.

Nay, they haue power to call any of the kinge leige people from the extremest part of Wales, or out of the remotest corners of the kingdome, vpon the vaineest information, to their Court of high Commission and to make them dare attendance, through the heat of summer and cold of winter, to the vndoing of them and their poore families, as hourly experience teacheth vs. Yea the very Colliers are subiect vnto them: for the last winter, there was a whole droue of them put into our powne the gatehouse; men of such rebellious natures, that at their entering into the iayle, did so make it, that I being in my chamber, and feeling it so tremble and quaver vnder mee, hearing withall such a noyse, I had thought that some earthquake had bene abroad, and that the prison doores were broken open, as it happened when Paul and Silas were in limbo, and beginning then to thinke of my liberty & glad to enioy it, & going downe & meeting that black guard vpon the stayres. I had thought they had bene the sons of pluto; not knowing what to conceiue of the busines; but demanding a reason of our cohabitation and what the matter was, they told mee that  $\frac{1}{2}$  Lords Grace of Canterbury had sent them to prison, for setting their coale-barges at wellminster stayres, which they had euer done before without any molestation from generation to generation, till now, and onely, because his holynesse lands there when he goeth to preach in the fluchamber, (they were first punished and forbid it here after.) In which pulpit he is wonderfully bully and diligenc and in his sermons so zealous he is

that he preacheth of his auditors eares many times, so that they can neuer heare more with them. He had got one Mephisbaeth there not long since, and was tampering about his eares, and would faine have been snapping at them: but poore Mephisbaeth as God would haue it came off, but, as the Prelats said, very lately; though he could not bite him, yet he would not let him goe without a jeere bon focuer. Well-fare Annas and Caiaphas yet; they would not haue their hands in blood. He hath a long time beene nibbling at my eares. I marvell what he will say or do to the now, for this worke. The best is *Madame*, I am so ha rdened in goodnesse, as I feare neither poist nor pillory: conceiuing alwaies, that I should my eares by a better tenur the he holds his nose: being a loyaller subiect to my Prince then he hath grace to be, & better able to do him service, then he hath ability to ludge of. But if hee should by his might and power and the iniquity of the times aduance mee to that deske, I doubt not by the grace of God, I shall make there the funerall sermons for all the Prelats in England. I hope I shall haue the honour of that good worke and withall, shall bring such things to light, as all Europe and the whole Church of God, shall be the better for it to the worlds end, and the memory of them gratefull to all posterity. Remember I pray you *Madam* what I say.

Calues you know in old time were good sacrifices, and well accepted of, and I doubt not but they may yet be well pleasing. Now I am an Essex calfe, and the Prelats haue made me one, and pent me vp in a coop sitting if they shall in fine, and after all this, sacrifice me, vpon the Altar of the pillory, I will so bleat out their Episcopall knaueries, as the odour and sweet smelling fauour of that oblation, I Hope, shall make such a propitiation, for the good of this land and kingdome, as the King himselfe and al loy all subiects shall fare the better for it.

But in the meane time, see what priuiledges, might, strength, and overswaying dominion the Prelats enioy, heauen & earth being at their service: and withall, take notice of their disobedience to God, who expresse liues. *The Princes of the Gentiles haue rule ouer them, but it shall not be so with you.* And I pray most worthy Lady, do not ouerlook their ingratitude to the King, their Master, that although by his princelyesse & royall munificence they haue such power & authority, as by which they are formidable to the subiects of all his dominions; such dignity & splendor, as it dazzleth eyes of all the beholders; and such as his Maiestie hath giuen to no other of his most noble Cosins & Allies; yet they cry out in open Courts and the Crowdedst assemblies in the realme, The poore & despised Church and Clergy is in disgrace, hauing no power it can but fine and imprison, and that is all the poore Church can doe. Als for them, it seeme they would faine be at their old occupation againe, a butchering of vs at Smithfield; and that

is the thing indeed which their feirce and bloud-thirsty ambition aspires to; for why otherwise should they make such complaints in publicke, and vse such expressions? Without doubt, if they had once obtained their desire in that, they would then make as greate hauck of the Church of God as euer bloody Bonner or Gardinier did.

But God be blessed for our gracious King; The Lord long preserve him and if it be his blessed will put it in his royall heart, to looke into the tyranny of those Pharaohs, & vpon the sore afflictions & oppressions of his poore subiects (as God once did to his inheritance,) that now groane and suffer vnder their cruell task masters, and that as they haue with their hot and inflamed furnaces scorched vs, and in the riuers of troubles ouerwhelmed vs; so that at last he would drown them all, in the sea of his indignation and high displeasure. that wee may all haue a song of praise in our mouths to the lamb that sits vpon the throne, and to the king his seruants, whose scepter and dignity the Lord perpetuate and establish to the dayes of cuer.

But now to goe on. I pray good *MADAM*, againe consider, their magnificent and Stately Palaces and buildings, their great reuenues; their retinue, the delectacy, variety, and delicioussnes of their fare; the pompe & state they wallow in, by the meere goodnes of the King, surpassing the emenency of the greatest of the most ancient Nobility, and take notice of the sumptuosity of their seruice at their meales their dishes being vbered in with no lesse reverence then the King their Lord and Master their fewer and seruants going before and crying out Gentlemen be vacouered my Lords meate is comming vp; so that all are forced to stand bare to his platters, and no more state can these be in a Kings house. Yea nobody without penalty may pisse with in the compasse of their yards and Courts, and if any chance to do, he is constrained either to pay for it, or els he is hailed and drawne into the Porters lodge as a prisoner and committed with those knaues as a delinquent and this dayly experience can witnesse. So that in the Court it selfe and Kings family there is no such grandeur and state, nor in none of the Kings houses, and yet they cry out the poore despised Church and clergy.

To say nothing of the Bishop of London, that was put into his office, with such supreme dignity, and incomparable Maiestie, as he seemed agreate King or mighty Emperour to be innsaugated and installed, in some superlatiue Monarcy, rather THEN A PREIST. HAVING ALL THE NOBILITY and the glory of the kingdome, waiting vpon him, all which proceeded from ouer flowing bounty and debonery of a most excellent and clemeint Prince and from his meere fauour and graciously donation. But see the Prelat of Caerbury, in his ordinary gabe, riding from Croyden to Bignor with



with forty or fiftie Gentlemen well mounted attending vpon him, two or three Coaches, with foure and six horses apee in them all empty wayting on him. two or three dainty fteeds of pleasuremost rich in trappings and furniture, like wife led by him, & where euer hee comes his Gentlemen vthers and his seruants crying out roome roome for my Lords grace. Gentlemen be vncovered my Lords grace is comming and all this is true if vox populi & fame may be credited which is a good plea in their Court. Now what I pray could be done more to the Kings maiestie, or Queene or the Prince of Wales or to the royall blood.

Behold him I beseech you againe, not onely in his journeyes but, in his hourly passing from Lambeth to the court, and looke vpon his attendance and traine, and the reuerence, the Kings household and all men giue vnto him; and listen to the crying out of his waiters, to the people, for the making of him way, and to be vncovered, and you would think it were the king himselfe if you saw not the Preist.

Againe, if you should meet him, comming dayly from the starchamber, and see what pompe grandeur and magnificence he goeth in; the whole multitude standing bare where euer he passeth, hauing also a great number of Gentlemen, and other seruants waiting on him, al vncovered, some of them carrying vp his tayle, for the better breaking and venting of his wind & easing of his holy body (for it is full of holes) others going before him and calling to the folke before them, to put off their hats and to giue place crying roome, roome, my Lords grace is comming, tumbling downe and thrusting aside the little children a playing there: shuing and tossing the poore costermongers and souce-wives fruit and pluddings, baskets and all into the Thames (though they hindered not their passage) to shew the greatnes of his state and the promptitude of their service, to the vtter vndoing and perishing of those already indigent creatures I say, you would thinke seeing and hearing all this, and also the speed and hast they make, that it were some mighty proud Nimrod, or some furious lehu running and marching for a kingdome rather then a meeke, humble and grave preist, which speeche though in it selfe mercilesse; yet one can scarce keepe from laughter, to see the grollery of it, and considering the Whole passages of the businesse with the variety of the actions, hearing on the one side, the noyse of the Gentlemen crying roome, & cursing all that meet them and that but seeme to hinder their passage & on the other side seeing the wayling mourning and Lamentation the women make crying out saue my puddings, saue my codlings for the Lords sake, the poore tripes and apples in the meane tyme swimming like frogs about the Thames making way for his Grace to goe home againe. On the other side hearing the diuersity of all mens discourse, concerning the pride, arrogancy, barbarousnes

& cruelty of the prelates, it would I say, move laughter to men though disposed otherwise to ferocity. Most certaine it is, his most excellent maiesty goeth not in greater state, neither doth he suffer such insolvency to be done to his poore subiects, where euer he cometh. And this I say is the ordinary department of the prelate.

But how magnificent and glorious will this man be thinke you good MADAM, when he goeth in state and in great power to Cambridge and Oxford in his metropolitall rogation and perambulation, and with aroud in his hand in the schooles, to whip those naughty scholars, that will not learne well their lesson of conformity; and those lewd and wicked boyes that will not be reverend at devised seruise; nor will not cringe to the Altar, nor turne their faces to the East; nor worship the communion Table, nor cap and crouch at the naming of the letters and syllables of Iesus, and doe all other ecclesiasticall and tumultuous drudgeries, I am perswaded there will be mighty State & crying out roome for my, Lords grace Gentlemen and scholars be vncovered, put off your hats & caps and be hangd, my Lords grace is coming my Lords grace fees yee.

Looke on them againe in their mansions, and behold the great adoration that they haue giuen them of all men see them also in their courts, view the Statelineesse, leuery pride of their carriage and superciliousity you shall find no such reverence and veneration giuen to any of the Nobles, nor to other of the Kings Maiesties most honourable Courts: neither shall you see any of the Noble families in the kingdome carry themselves, with halfe that loftinesse, to the meaneit of the Kings subiects, that they vse to the Nobilitie it selfe: neither do they expect it Yea the King in his owne person, neither looks for, nor hath greater obseruance obedience and thanks, then the Prelats haue wherefoener they become and yet they cry out the poore despised Church and Clergy Looke on them I beseech you, in their ordinary visitations, and one would deeme, that some mighty Prince were comming into the country; seeing the greates preparations that are made for them; and beholding all the corporations, euery where expecting them, and going out with all their drabery and attillery to meet them and to bring them and wait vpon them into their Cities & townes, making speeches vnto them, presenting them with great gifts, entretyning them with mighty feasts and bankets and making petitions to them with all submission and humble lowlines as making themselves againe what he shall see the whole gentry coming to worships the, sending large and magnificent presents and all manner of rarities vnto them, offering their service to them, and the best enterertainment the Country can afford, shewing them also all pleasures of hawking, hancing, fishing, fowling and fooling and what not againe what he shall see their pursuivants going before them like

the kings marshalls, when his maiestie goes in state to Parliament, making way for the Prelat, knocking the poore country courtiers hornes about their heads, and driuing of them backe with cudgels, and crying you lackeys there. you pefant giue roome to the Church and Clergy. Sirs I say you common people, you lay men stand backe there, giue roome for my Lord, Bang-whore stand backe I say, you womē there a plague of God on you. what make you here among the Clergy? what come yee to, take Orders, or be Priuie? get you home to spin and learne obedience to the Church, and you shall not need to follow the Make way againe I say euery body for my Lord Bishop. Be vnconuered all, and shew your reuerence to the Church and Clergy. I pray MADAM hath the King any more reuerence where euer he comes from his subiects, then these haue from the people? and all this they doe to the Prelats, for the honour and loyalty they beare vnto their King who they know esteemes them and yet they cry out vpon all occasions, the poore and despised Church and Clergy, & that in their open Courts. O what rebellion is this against God, who hath said to his ministers *Learn of mee: I am humble and meeke*? what ingratitude to the King? what needlesse discontentation is this? What would these men throw you haue, when heauen and earth contents them not nor the glory of the fume.

But now good MADAM, casting your eye of frō the great masters and grand commanders, looke I beseech you vpon their Captaines inferior their Curats the Prelats mayors and vicegerents through the Kingdome, those Preists I meane, that they send among vs, & such as come before they are welcome. But when I speake of that vermin, I would not be mis-vnderstood; for I do not meane in all this discourse, to impeach the reputation, of any honest laborious Ministers and Pastors, that carefully and diligently feed their flocks, with the sincere Milke of the word, committed to their charge: but onely such who are enemies of the Crosse of Christ, whose end is destruction, whose God is there belly, & whose glory is their name, whose mind earthly things. Such I meane; who glory and boast in the titles of Anti-Christians soldiers rather, then in the servants of Christ. Preists forsooth they will be called, and so let them be. Such a progeny there is sprung of them, in these last times as they haue not onely adulterated almost all the purity of doctrine, discipline, and manners, but they are growne so exorbitantly impious in most paities as there is nothing by them, for they being countenanced by their great Masters, and backed by this they care not what insolency they commit against the kings subiects and the more honest and conscionable their patimioners are; so much the more they are made obiects for their vnecessary molestations and for the better effecting of their malicious purposes, they will take the least occasion to pick a quarrel

with them; & for the more countenancing and gracing of them in what they doe, they will commonly make the best men in their parish their church vassals, & will impudently say vnto them, if they seeme vnwilling to take such offices vpon them, what are you to good to serue the Church? I cannot but tell you of one remarkable affront, lately put vpon two of the kings servants in the towne of Colchester, the fame of which is now notorious and almost through the kingdome. There was a prophane Preist in that towne, who to my knowledg, neuer was able to make a peece of true Latin: being one composed of ignorance, impudency, treachery and dissolutenes, and for his preaching for which amongst his pot companions he was esteemed, I can say thus much that I neuer heard him make a sermon, all the time that I dwell in the towne, that was worth the hearing: but found it printed to his hand. T his fellow, being lately to chofe his Church-wardens and siders: so arrogant he was notwithstanding his vnworthinesse that none of all his parish, were thought fit in his eyes, to wait vpon his tayle, but the Mayor of the towne the kings vicegerent or Lieutenant and who immediately representeth his sacred person; and a Iustice of peace, whose office it is, to see good order, and the commonwealth preserved, & the kings pleasure executed: both which had no small adoe, to keepe themselves for that time, from being his seruicingmen. An affront and contumely that is fit the king and state should be made acquainted with. And not long after, vpon some other idle pretence, the Iustice was mounted into the high Commission to teach him obedience & to make men of inferior order take heed how they displease their Preists, and detest their obedience, and refuse to be their officers; which is ferriude and bondage greater enough besides the dimonious and disgrace of it: for they are but the preists and Prelats rooke-chatchers, and so teamed by them among themselves. & when they iear in corners at good men, for all those that are eleuated into the sublime commission, are called by their officers rooks, and in the beginning of the teames, scorning at poore men, now say they we shall haue the rooks come fluttering in, when they are forced and constrained to dance after their pipe. Had I been a little longer among them, I would haue knowne all their filthy language. I going one day to Moterthire, the house of office for that Court that defies vs and flinches the whole kingdome, and waiting there for to goe to confession, he being my confessor, and then in a drinking schoole a quaffing, one of the pursuants coming in, my noble boyes sayth he, I haue got a nest of rooks for our supper; it may be, they had found some poore Christians, at some holy meeting, or privat humiliation, or christian conference of prayer; and such me as study by all means, to serue God, and to build vp themselves, in their most holy faith, are by them rackets called rooks. He having then





made this relation vnto them, they replying said, but are they fat hand he swearing it with an oath, that they were plump, then said they, we will pluch them well, wherevpon giuing vp their names there were articles immediately exhibited against them; and there they were tossed and rumbled about at pleasure. now the Church-wardens through the kingdome are the Prelats rook-catchers, and this ignominious office would that learned preist haue put vpon the kings deputies. It is a trap and a snare to all men: for when the preists haue a quarrel against any in their parishes and study reuenge, if he be failing in any point of conformity, if he will not kneell or stand or cap or duck, at such times as they would haue him, then the preists goe to the Church-wardens and they are sworne to present, and bring him vp to them, and bid them take notice of it, that he is refractory to Church government: and bid them doe their office: which is put in execution as they would haue it.

And sometime the Preist himselfe will put vp twenty at once in the high Commission, and haue them prosecuted ex officio and ouertrow them in spite of their faces. For if they can prove but the least of an hundred articles, be it the neglect of the meane ceremony and that but once, though it were ten yeares agoe, they are adiudged to pay the costs of sute they are likewise fined & wel reuiled to the bargain. And if it fall out so, that there can nothing apparently be broued against the, they will say, there was a fame and there was *materia litigandi*, & Court is bound to doe their duty, and being prosecuted ex officio, there neuer are any costs. Is not this fine doings? now see the Devil if the prosters and Doctors of the Court, see the parishioners be rich and plump as the grols said; then for the keeping them still in the Court for the more squee sing of them (for so they would haue done by mee) they perswade them to put in crosse articles against the preist: making them beleue that they shall ouerthrow him and get ample satisfaction from him. Now the poore men are mightily mistaken; for the more knaue their preists is, the greater fauour he alwayes finds there; & that which in an other would be an hainous offence is made nothing in him & easily wiped away. After the they haue put vp their articles, Court hath what it would. The comes the preists advocat, and moues the Court that he may know his prosecutors; which though it were denied rigidly to the poore parishioners, yet it is granted to the preists very easily, and thought very rationall: whereupon they are forced to enter into bounds of foure or five hundred pounds, to proceute him, and after three or foure yeares perhaps of tedious sute, the matter comming to a hearing, let the things be proued neuer so euidently against him; his advocate will plead They are a pack of puritans, and his enemyes, and such as hate him for his conformity, & that all things considered the prooffe of the allegations with which they charge him is not sufficient

withall, he will allege many reasons, to shew that there is no iust cause why the honorable Court should beleue any things against him, in regard that there is a cloud of witnesses to proue his constancy and vniuersality of conformity, and that he is himselfe an enemy of straglers and seditious and the puritannical faction, for which he is hated by the conuenticulists; and if any thing otherwise then well should be decreed against him, it would animate the faction on the one side; and discourage conformable men on the other side to stand for the honour of the Church; and further he adds, that he is so far from conceiving his client to be a delinquent, as he thinks he hath deserved very well from the Church and that these his prosecutors ought rather severely to be punished, for putting vp such triviall and impertinent things against a man so eminent as he is, and all for the ecclipsing of his fame and reputation, to make his ministry vnprofitable to all men, which is a damnable sin and therefore humbly entreating the court to consider what the losse of a good name is, and which cannot be redeemed with too much money, and therefore that the court would order that the long and extreme vexation of his client may be duly waighed, & that sufficient costs may be given him.

These things & many more beeing spoke in the behalfe of the preist, the Court being willing to gratify their creature, begins very feirly in their sentence to thunder against the poore men the prosecutors, & to threaten them with the Star chamber for a conspiracy and combination against an elder, and after many bitter inuectiues against those they call puritans; they applauding their Preist for his conformity, and encouraging him to an animosity in the persecuting schismatics, and commending him likewise for a stout clarke, they adiudge his prosecutors to pay all the charges of the Court and to giue him good round costs and so they send the knave preist home in triumph, and drive the poore rooks away as naked and callow, as if they had newly crept out of the shell to the scorn of a ludibry of all soule murdering hirelings.

Such advantage to speake the truth, wicked preists haue at this day against honest men as they will bring vp any of them, of what ranke soeuer they be, if they can but proue he hath gone to a sermon in an other parish, though he had none in his owne, or lodged a silenced minister or neglected the least ceremony, & make them the scorn of their Court & fine them also well for it. And if any of the Kings Officers, either Mayors or bayliffs or Constables, or all together chance to clasp a drunken preist by the heeles, according to the law, or punish him for his malverfession, and misdemeanor; as soone as ever they are out of office, they are brought vp by a messenger and there severely censured, after a tedious sute for doing the Kings seruice. and all these things daily experience teacheth. From all which I do conclude, that of

# TO THE ERECT LADY.

all creatures, Bishops, preists and Deacons are the worst, most dangerous and most to be prayed against: for they are not onely euill in themselves; but they corrupt all others like a contagion: so that if men haue but once licked a prelats trencher; they are like rats, that though they eate not the poyson that lyes upon the tile: yet if they but once lick the tile, where the base lay they immediatly dwindle away and purify the whole common wealth of rats, & are never good againe: euen so if any men once in fauour haue but lick't a Prelats trencher, though they never feed of his bountie & farnes, they crumble and moulder away and fall from all goodnes and are never after

truly seruicible either for Church or State, And it is an in fallible note of a reprobate to all goodnes to haue lick't a Prelats trencher.

And thus good madame I have made you acquainted with the visions of my heart, and my meditations in this solitude of mine, and shewed you which are the best creatures which the worst I hope that by this your deuotions will now also be set a worke; and your reale doubled, (especially seeing the evidence of my demonstration) for the ruining of Babel and all maner of confusion. If your Ladyship shall but thinke it wort hy your view I shall haue as much as I desire, an shall ever remayne

Your poore Orator,  
JOHN BASTWICK,  
In Pathmo Patrum.

B a

TO THE



TO THE GOV'TEORS READER  
HEALTH AND HAPPINES  
ACCVMLATED, &c.

Sweet heart.

**I** Being a Doctor; and now in Cathedra in Limbo patrum, thought it fit, not onely priuately, to instruct & teach; simple, but publickly also to make knowne, to those that are studious, the way, by which they may come to know the true nature & vse of creatures, and their owne dutie toward the soveraigne Creator. And because examples preuaile much in all discipline, I haue set before thee mine owne: which is chiefly to indoctrinate thee in thy serious contemplations, and by prayer to mount into the empyrean Paradise, where there is the affluence and treasury of all diuine knowledge, by which thou mayst be guided in thy whole Christian warfare, right ly to march and orderly to fight & warre against all thy spiritiuall enimyes. And that thou mightest the better get vp into that blessed mansion, I haue sent thee the ladder of my deuotions, by meanes of which, as Moses from the top of Pisgah discovered the land of Canaan, and the beauty and goodnesse of the same: so in like manner from thence, if thou crawlest but to the top of it thou shalt see into the seas and gulfs of all episcopall deformity and PRELATICALL wickednes and ingratitude: and shalt with as great facility descerne those Leuiathans that deuoure the soules, bodies, and goods, of all those that by the

tempest of the world are driven into their Ocean, as thou mayst see trouts playing in the lake at geneua standing on the banke of Lemanus. Insomuch as I doubt not, but it will be a great help to stirre vp in thee a Christian hatred, not onely of the great beast that came out of the sea, and all the abominations and monstrous impieties that come ratified *sub sigillo piscatoris*, but also a pious zeale and frequent indignation against all the damnable innovations & barterings of all those Fishmongers, that haue bought and sold Christs best fishes through towne and country these many generations like red herrings, sprats and poore lohns, and made them the mundungus and garbridge both of sea and land and the off-scouring of all things, which the Lord of life notwithstanding bought with no lesse price then with his owne most blessed and precious blood. And as it will breed in thee a holy indignation, against all their wicked cruelties and attempts, so likewise I doubt not, but it will move thee with a conconcatenated vnanimity to ioyne with all those that with the peace of Ierusalem and desolation of Babilon is our dayly letany praying from plague pestilence and famine, from Bishops Priests and Deacons good Lord deliver vs. Fare the well.

From my Schoole in Limbo Patrum,

IOHN. BASTWICK.

TO MEESTER AQUILA WYKS KEEPER  
OF THE GATE-HOYSE.

My, good Angell.

**I** haue sent you here inclosed: a little of my Limbo Rhetorick, in which by the law of equity, I vindicate my liberty. I haue also endeauoured in the same, to perswade you, that your feare of my flying is needles and while I labour to doe that, I do evidently likewise prove, and demonstrate, That those whom you terme reuerend fathers, and the apostles successors, deserve no such magnificent titles. I earnestly now entreat you, that vpon my honest word, you would give mee liberty, to goe see my distressed consort, whose condition is, (all things considered) more diplorable then you can imagine and would move the hearts of any men to pity and compassion, but the prelates, who neuer

were guilty nor capable of such noble and heroicall vertues.

I must confesse, had I not been a man of intolerable patience, I could neuer haue endured with all that alacrity, the contumelies, iniuries, and affronts I haue suffered from Bishops preists and Deacons those little roes of Antichrist. The honour of this, and of all other good, I ascribe evermore to the diuine benediction: which I will perpetually implore, as for the continuation of his blessed assistance to mee, and to all that loue the truth, and the appearing of the Lord Iesus Christ: so that at last, he would drine out these buyers & sellers out of his holy temple: & that me may, with one cōioyn harmony vnanimously

in our daily Letany pray : from plague, pestilence, & famine, from BISHOPS SPREISTS, and, DEACONS good Lord deliver vs.

But now ad rem. I paternally desire, that I consideration of my poore family, may some thing moue you, to giue mee a little liberty. You know what it is to be a father, and to haue children depending vpon you : and you cannot bee without some bowells of compassion. For the Preists, they goe to their vengery *ex officio mero* : in forma *Tauparis* for the most part, *canet aduen finem casto* and as they doe all other wickednes *ex officio* ; so this costs them nothing ; nay they gaine; for some time they get a blow with a French coule straffe by it, and the purging of the paines They are like cuckowes, that thrust their eggs into other birds nests ; never looking after either the hatching or the keeping of their yong. But our pleasure costs vs something ; and we goe honestly to it, and we haue the honour of lawfull posterity by it, also, and therefore we must be carefull fathers, to seeke for the preservation, as well as the procreation of our off-spring, we must be louing progenitors &c although they doe *ex officio* abandon and renounce, both honesty and storge at once, yet we may not, hauing learned better things. Let therefore the loue you beare to the weaker sex, and impotent and innocent babes, moue you, to so much pity, as to giue a little releasment to my bander, by which I may prouide for my poore iudigent children and family. For my owne particular, life and death, is all one to me, neither is there any condition in this world, can make mee happy or miserable. For my glory, and reioyding, and the hope of my blessednes is not here: the security of which, doth no way mitigate my comfort and consolation. But now I thinke on it. If you see Father WILLIAM OF CANTERBVRY his holiness, and WILLIAM LONDON, MAGNIFICVS RECTOR of the TREASVRY, my wife entreateth you, to make them both acquainrend, with her miserable condition, and how great she is with child, and ready to be borne: and in what desolation, desert and wilderness of trouble she is now In, not knowing how to get out of it, by reason that they haue driuen away all our Freinds and acquaintance ; so that we cannot enioy from them, the common lawes of humanity of ordinary entertainments and ayde, Which I impute not, to any euill or vnnaturalnesse in them (I know well their vrbanity) but onely, to the feare, that is in them of the power of the Beast, so that she

is now contrayned (which grieues me exceedingly) to become an humble petitioner vnto them, (for my part take notice of it, it is none of my motion, for I will be beholding vnto them, for nothing, but for my misery, poverty and lye in LIMBO) I say therefore she desires, that they would in this desertion of all our familiars and allies, be GODFATHERS to her Child. And if you can obtaine this fauour at their hands, in her behalfe, that as they *ex officio* ruined her poore husband, so they would likewise *ex officio mero* do this good as to gratify here in yielding to, and granting her supplication, (by which, she shall pretily well be provided for of GODFATHERS:) I am most confident I shall procure the WHORE of BABILON, their old Mistress, to be GODMOTHER, with whom they haue so long committed fornication. And then we will haue such a christening, as hath not been in EVROPE, this many a blessed day. I intend speedily, to write vnto the secularity of that auncient city, and dedicate my method of Physick to it, and I doubt with my Roman Oratory, making them acquainted withall, that I am a Catholick, apostolicke Roman (as I am indeed) and that I lie now in bonds, for the inveterate Doctrine of that Church, but they will without any relucation grant my request.

Now after my prayers, for my selfe, and for my neighbours, I come to prophecy. If you do not at this time, in condolation to my misery, shew your selfe propitious, in yielding to my petitions, and giue mee the liberty I desire, I will neuer saylister you more in that behalfe. But know thus much. I will see thundering Your Paury Politians, as if KING CHARLES will but ioyne with mee in his fauour I will make them come tumbling downe like Phaeton or lightning from heauen and crable vpon their bellies as the serpent that seduced Eve, and lick the dust, and the very memory of this shinke to the worlds duration, before I haue done with them. And for the PRIOR of CANTERBVRY there, WILLIAM the DRAGON: and your ABBTLVBER of YORKE, that ORACLE of the North, who you stile with the title of Grace, I will so flange them, as I shall make it euident, they neuer knew what it was, for if they had any grace, they would neuer haue been persecuters of those, that were most really, and truly so gracious. If I recouer this desired currey from you speedily, then I shall gather, that you and I, shall euer be married together and if we be once solemnely ioyned, I will conclude hereafter, for better for worse, for richer for poorer in sickness and in health, till death vs depart.

Your poor Wife

in Limbo Patrum.

JOHN BASTWICK.

December the 8. 1616.



## THE GATE-HOVSE.

**I** And lord all health and happynes attend you, &c. How soever, I have made no complaints against you, for ill vsage: yet you are not ignorant, there is and hath been iust cause. To omit domestick affronts, and them many, which by your place you ought to haue freed mee from, I cannot but complayne of that straight durance you keepe mee in, especially in these sad and dangerous times and considering my wifes condition, *who is now great with child, and ready to lye downe not knowing where to get a place, to put her head in, except, I where with her; no man daring to entertayne her, the whole world standing wondrous, and affrayd of the Beast.*

Whatsoever you may pretend for you self, for keeping such a strict hand ouer mee; yet I do not thinke, it was the intention of the PRELATS, in putting mee into your custody, that to the *spoyling of my goods, the ruine of my wife and children, the disposall of my estate, the losse of my liberty and practice (the meely hope and support of my now tottering family) and the giuing mee ouer to Satan; I say, I do not thinke, to all this misery, they would haue cruelly exercised ouer mee, which I do now suffer in a high degree. For what is cruelty, if this be not? To keepe a poore man close prisoner a yeare and a halfe, after they haue first robbd him of all he hath, to the starving of him and his, and that onely, for writing a booke, in defence of that religion, that is established by publick authority: and for the honour of the King, and the glory of his Majesty, against papall usurpation, prouoked thereunto, by an aduersary of both. and to which duty he was bound, both by the law of God and the King, and by his speciall oath. and to let Iesuits and Preists the sworn enimyes of both, enioy all immunities and priuileges to goe and come at pleasure, from yeare to yeare, and that, for the seducing of the Kings subiects.*

I may not for the releife of my poore wife and children, euery way distressed, haue the liberty of my practice, for feare for sooth, of seducing the people, and that tattling women might come vnto mee: for that was the babble of Iam. V. Porrell, in his learned speech against mee, at my Censure, and so fiery he was in that declamation, as if he had newly come out of some drinking schoole, of which learning, I thinke he is farre more guilty, Then Diuinity. But Iesuits and Preists, prayes to the State, and enimyes to the true religion may, haue their liberty, to goe and come when they will, and count their prison, their castle, and call it so, and vse it for a shelter, to hide themselves from authority, when they haue been roaring; and quaffing, and disorderly demeaned themselves, at vnreasonable times, and if this be not hight of cruelty, that honest men, and the Kings good subiects,

shall thus be punished, and rebels to God and the King (as all Iesuits and Preists are) shall be kindly entertained, I know not what cruelty is.

But I will now complayne no more. That which I desire, is not freedom from bonds, for I would haue the PRELATS know, they shall not be so rid of mee: for I intend before they and I part, to see them in the Court of Equity, for Costs and charges, and for my vnjust imprisonment, and cruell censure, where I will plead my cause my self, and discouer their wickedness so, at that Barre, as it was neuer layd open in this world, and if I can haue no iudice there, because I must goe in *forma pauperis*, and they are mighty, I will write a booke of all their vnrighteous dealings, and put it to the view of the whole world. For I am resolved to print all proceedings one after another, that they may appeare to all men.

So that you see, I desire not an absolute freedom from my bonds, but onely, that I may haue a little liberty, to goe among the sick people, that are now visited with the plague, that I may with the hazard of my life, see if I can doe some good, which is all my ambition, and so much the rather I desire it, because I had rather fall into the hands of God then men, and it is my calling, in the which, I shall be glad also, if I could get some leaue, to put into my poore childrens mouths, all ready, to pray for want of food. Or if this may not be granted, I treat but this fauour of you, that I may for a fortnight goe into the country, to my distressed wife, and prouide a place, where she may be brought to bed: For as yet, she is destitute. That which I demanded, is so reasonable, as I thinke no body can except against it. If you please to gratify mee in either of my requests, it will make mee forget all former vnkindnesses, and proclame you, euer deservent, my good Angell, that keeps mee in all my wayes. And if you shall giue mee but that liberty to see my LOE, then I shall desire you, to add this kindness also, that as the Iesuits and Preists, and all manner of Popelins, can be credited to goe and come when they will, promising onely in the word of a Priest or Catholicke to returne, so that, I promising in the word of a Christian, may be trusted likewise, without any more a doe. For mee thinks, it should be a great disparagement to our holy profession, that Antichristian seruants should be more credited, then the seruants of Christ. what I shall promise in the word of a Christian, you may be confident, I will stand to; for I am resolved neuer to leave the field by flying, but to joyne battle, and fight against the GREAT DRAGON, FATHER ANTICHRIST, & against GOG AND MAGOG, as long as I can stand on my legs. For had I as many liues, as I haue haire of my head, I would be prodigall of them all in this cause: and had I as much blood in my vaines, as would

*swell the Thawner, I would spill every drop in the quarrell I am now embarked in which the honour of God & my King, and therefore you can have no just ground, to suspect my flying, if by your permission, I went into the Countrey, for a fortnight.*

Besides, flying would preface in mee, either delinquency, or feare, or both, as if I were guilty of crimes of felonious or malversation. Now were there no Hell nor Deuill, I would lye and dye and honest man: neither am I conscious to my self, of ever hauing done any thing, that deserves flying, or conuention before any Court of Iudicature in the world and therefore for mee to fly, to make my selfe a delinquent when I am none, is so contrary to my complexion, as I abhorre the thought of it.

If FATHER WILLIAM OF CANTERVURY, think that I am afraid of him, he is metropolitically mistaken, for I neither feare him nor loue him neither as their any affliction or passion in me so contemptible, that I deeme him, or my Prelats in England, worthy to be an object of it.

*For I know they are enemies of God and the King, and of all goodnes. I feare not the face of man neither do I tremble at the faule friends of Atham, wherefore then should there be any suspicion of my flying?*

Can the PRELATS tell mee of any thing, worse then hell or death? if they cannot, it is not dread full to mee for, the deuill hath no power ouer mee, and death is my louing freind and kind neighbour. I am a physician, and haue bene bred in the tents of mortality, and haue had death by the hand every day, he is as a physician neither haue the the PRELATS no more power ouer mee, then the deuill had ouer Iob. They can haue torment my corps, wherefore then should any feare my flying?

The ARCH PRELAT, might prevent all such needles feares, without any close imprisonment, if he followed saint paules rule, who commanded Bishops to be gentle towards all men, apt to teach, patient, & in meeknes instructing those, that oppose themselves, and that they be found doctrine should be able to exhort & conuince gain-sayers, and to be giuen to hospitality (and not by and by to put men in prison, and ruine them that differ from them in opinion,) Now the Prelat hath an ample house, fit for entertainment, and a great revenue to support his grandeur, and I haue made shipwracke of all that euer I had, in his troublesome and tumultuous sea: and been prodigiously pillaged by the Pirates of the same: so that very little now remains, for the reliefe of me, my wife, and many small children. Now if he please, I and my family will goe and dwell with him, and by this meanes, he shall exercise his hospitality, and his gifts of exhortation and conuincing, of meeknes & forbearing, and all men shall be put in security, from our suspecting my flying, when I shall be alwaies in his view, & attracted by so much humanity; withall I shall save a great deale of expences by it, and lye plentifully, whereas now I only breath and which is most of all, by this meanes, the prophecy of Isaiah

will be fulfilled, the Wolfe and the Lambe shall dwell together Ballermina sayes, this prophesy is not yet accomplished I pray the next time you see his renowned highnes of Crysten, aske him if he will doe any good in his old dayes, for I neuer heard of any he did in his young aske him I pray if his holynesse will accomplish any prophesies, or obey apostolicall Canons: and if he be so minded, I beseech you let me heare of it, it will be very ioyfull newes to mee after a great deale of sorrow, and then you shall at one and the same time be freed also, both of trouble and feare, which I thinke will be some comfort vnto you.

But to be short, and to speake freely, the Bishops, and you, and all men, are mistaken in mee: for I am so far from flying, as it is not an army of prelates, shall drive mee out of the kingdome, as for that question de paritate presbyterii et Episcopii, which is the onely cause of my bonds, and which so much displeaseth them: and by which alone, I overthrow all Papal usurpation, writing in defence of the Kings prerogative regall, and his Supremacy against a Papiastician; as for that question I say, I will dispute, with all the Prelats in England diuism of communion, for life and liberty for soule and body, in any place where they may not be parties, witness for Iury, and Iudge in their owne cause, or with any man living, in any theatre of learning, in the world. Monarchies, vpon the same termes and I doubt not, by the grace of God, but to be able to confound them all by the breath of truth and vigor of reason, which truth I will neuer haue, neither for hope of the fauour nor feare of the anger of any man mortall. yet such is the prerogative and maiestic of verity, as it is terrible euer, and truculent to its very enemies and so far I am from fearing them, as I doubt not but to be as formidable to them all as euer DRAKE was to the Spaniards: for I am resolu'd to scale the truth with my blood, and to sacrifice my selfe, for the honour of God my Prince, and for the Gospell, of all which the Prelats are enemies: which if I be not able to maintaine and make good before King and Councill let me not onely be exposed to their merities fury, but set vpon the scaffold of infamy to eternall memory, & perih for my semetery.

It is said of Antichrist, who in the Twelue of the Revelation, is called the Dragon, that with his taile he sought to smite, the third part of the Starres from heauen: that is to say, he put out, and extinguished all the glorious and burning lights, that shined in the Church, in life and doctrine, and that illuminated men in the wayes to heaue. Now the Prelats are the taile of the Beast. And is not this I pray you true, in our horizon? are not all the good painfull & laborious preachers silenced by them? and are not all our shining lights smothered by their power and authority?

Christ commands the faithful, that they should pray, to the Lord of the harvest, that he would send labourers into his harvest, for it was great and the labourers few: When they in obedience vnto Christs command, and in sight and feeling of their owne indigency and want haue:



have earnestly with prayers, teares, and fasting, besought the Lord and he hath sent many labourers into his harvest: I pray do not your reverend Fathers (that sayle of the beast) by and by, thrust them out againe, and sweep them into some prison, or iayle, or obscure corner of the world, where they can neuer labour more, in that greate harvest? Let them answer mee, without fraud and collusion, and that is as much as in them lyes, whether this be not true or no. I am resolved therefore, to put a few wordes under Antichrists sayle, and to make him friske a little before I fly.

After I have done that, and my METHOD OF PHYSICK, for the cure of the whore of BABELON, which I am now about; for the PRELATS having taken away my practice, and not suffering me any longer to cure men, I was willing to try, if I could heale beasts, and among other, that scelerat harlot, and all those, that commit fornication with her, that brutish crew, and that worke being finished, I will then so anatomise the prelats Theory, as the whole macrocosme, shall see the depth of satan, in the ventricles of their hearts: and I will make it appeare, that there is as little need of their gouernment in King Charles his dominions, as was of Sampsons Foxes with firebrands in their tayles in the Philistines corne. And after I haue put an end to that volume, I will then write the practickall part of the prelats; I meane their lines and morals, & the Acts & monuments of thier wicked Courts. And if two or three drops of my latial Rhetorick, which I let fall onely vpon the Beast, did so much displease the, what will they say or doe thinke you, when I open the cataracts of all my Greek and Roman Oratory vpon them? I doubt not, but by the torrent of that, to carry their wickednes to the extremest parts of the earth, and out of the confines of the Christian world; that the very pagans and Barbarians, may blush at their impiety and cruelty; and that they may be spewed out as aliens and strangers, from the Commonwealth of all learning and goodnes among all such as call vpon the name of God in sincerity. They pretend indeed & would faine haue the world beleue, that they are the successors of Christ and his Apostles. And as you your selfe think, they verily are. But I pray compare Christ and his apostles, and the prelats and priests of our age together. Christ was humble and meeke. They are proud and arrogant. No sooner was Malchus his eare cut off, but Christ put it on againe. and they cut of many eares. Christ went about preaching, & teaching, healing & doing good, were euer he became. They neither teach nor teach nor cure, neither will they suffer others to doe either by their good wills, or that which it good any where. But if I should run through all disparities, I might make a mighty volume. I beseech you now, compare them and the Apostles together a little, and for example, let vs looke vpon Paul and Barnabas, at Lystra. You shall see them so full piety of pity, compassion, goodnes and humanity, that the inhabitants and men of Lystra concluded, that Gods were come downe among

them, in humane shape. But if wee looke vpon the lines, actions & manners of the Priests & Prelats of our age, and see their pride, faste, inpendency, inhumanity, prophaneesse, vauercifullnes, vngodlinesse &c. we would thinke, that hell were broke loose, and that the Devils in suplices, in bonds, in copes, in robes, and in furs square COW TYRDS vpon their heads, were come among vs, and had best vs all the better they shinke. For they open the very schooles to vngodlinesse and variegativeness, impiety, and all manner of licentiousnes: not onely teaching men to be wicked, and reioicing in it, but contraiying them there to.

And in times of greatest calamities, when fasting humylation and mourning is called for: and when Ministers ought most of all, to cry aloud, and to lift vp their voyces like a trumpet; and to stirre vs up and awaken the people, to humble themselves vnder the mighty hand of God, in that, his plagues and indignities are come out among vs, and his hand of displeasure lifted vp readyer deeply to wound. Then doe they take this occasion to put downe both teaching and preaching.

And as the Hypocrites in Christs tyme, vnder the pretence of long prayers, deuoured widows houses; so the Prelats, vnder the shew of aduancing their common prayers, and deuoted seruice, they murder and deuoure preaching; & hinder publishing of the Gospell, by which men should be instructed rightly to pray; and orderly to liue; and learne their duty towards God and men.

Neither do they onely suppress preaching, but they make it a crime, and matter of punishment, & occasion, for Christians to discourse about points of religion, and confer and talke together of holy scriptures, and their most sacred faith and profession and for them, priuately among themselves, by reasoning and arguing, to find out the meaning of the word of God, which Christ notwithstanding commands, and the Holy Ghost commands every where & which is & hath been, to Christeans a great and excellent meanes of instruction and information, and of no small comfort. This also, so holy, so diuine a dute, so vsefull and profitable an exercitation, is by the Prelats counted an heinous offence, and in their Courts punished, and branded by the name of Puritanisme and profanation of the scriptures.

And which is yet more, all priuat Christian meetings, for the inuocation of the name of God, and for the mutual edification of each other, in their most holy faith, & for the humbling of their soules before God, vnder his heauy displeasure, for their owne finnes, and for the abominations of the times by which, they might diuers indignments, and procure blessings to the Church and land, and mutually benefit and proue one another: these likewise are by the Prelats adjudged criminall, and severely punished by them, through the whole Kingdome, vnder the name of schismaticall meetings and conuenticles: when notwithstanding the Lord himselfe highly commendeth and commandeth these endeauours, and promisseth a speciall blessing vnto them.



For the Apostles themselves are presidents to Christians of which purpose only, I sent to the academy, earnestly entreating, that if I had gone from the truth in any thing, they should make me acquainted with it: and I would now only amend it, but be thankful unto them for the same. I say when Dick Short had heard of all this, and that the young man, was by a Messenger brought vp as a malefactor and conuicted for such an one before them at Lambeth: and put to a great deale of distraction, and large expences, and round costs though he knew nothing of the contents of the booke ( and after all that, forced to a base and vnworthy submission as if he had done some facinorous and vile act, in carrying a booke to Cambridge, witt against the Pope that vicar of hell. (A golden age of Prelates in the meane time, that make it malitious and criminal to write against Antichrist. These must needs be the successors of the Apostles!) after then I say, the full information of all the passages: he changing his resolution of replying, sent mee word, he would now save that labour, for sayth he, the pillars of your church, may sayne my cause against you Which I must confesse, was a thing not to be tolerated: and no way befecoming them, that would be thought Christs successors.

THEY WOULD HAVE BEEN HANGED FOR SUCH DOINGS, Nay, had not the age, in which they breath, been degenerating frō their ancient prowess, & bee cowardly & base, vnworthy so renowned a King; they ought of their loue and loyalty to their Prince, and for the honour of his dignity, would haue knocked the bones of those vngracefull boasters about their heads, that durst thus impudently, push downe regality, and kingly dominion, to aduance the Papacy and Prelatical usurpation in their vpon Courts: while notwithstanding, they cry haile Master to the king, and would be thought most full of obsequy and obedience; and all those they brand with the name of puritane; the greatest enemies of kingly authority; which is one of their notorious lyes; when there are not more loyall subiects vnder the heauens, then they are, to their Kings and Gouernors.

When DICK SHORT MY ANTAGONIST, with much daring of mee, had extorted an answer to his caulls from mee, and I expecting a replication according to promise: his answer to my expectation, and the Prelates proceedings against mee in that busines, will evidently euince, whose successors they are. Heare therefore breifly, that one prank of the PRELATS and Dick Short's answer. That Babilonian hauing been first will informed, that the Prelats by their Fursuiuants, had taken away all my books, as soon as they were arrived, and locked mee vp into the best Commission Court for them, and imprisoned also the youth, one Semer by name, a sucking sophister, and student, that carryed some of them to Cambridge, to the Professors of Diuinity there, and to some of the cheife heads of houses; and taken away the booke from them all, with my letters, I sent with them, as if they had all been Nauces, or the booke kniues in the hands of little children, to the infinite disgrace of the university, and the immortal dishonour, to the professors of theology, and the other great Masters, that could suffer such contumelies, from one, that knows not so much as the bark of diuine learning; especially when it was their place, to haue conspured my booke, if it had been erroneous: and for

which purpose only, I sent to the academy, earnestly entreating, that if I had gone from the truth in any thing, they would make me acquainted with it: and I would now only amend it, but be thankful unto them for the same. I say when Dick Short had heard of all this, and that the young man, was by a Messenger brought vp as a malefactor and conuicted for such an one before them at Lambeth: and put to a great deale of distraction, and large expences, and round costs though he knew nothing of the contents of the booke ( and after all that, forced to a base and vnworthy submission as if he had done some facinorous and vile act, in carrying a booke to Cambridge, witt against the Pope that vicar of hell. (A golden age of Prelates in the meane time, that make it malitious and criminal to write against Antichrist. These must needs be the successors of the Apostles!) after then I say, the full information of all the passages: he changing his resolution of replying, sent mee word, he would now save that labour, for sayth he, the pillars of your church, may sayne my cause against you Which I must confesse, was a thing not to be tolerated: and no way befecoming them, that would be thought Christs successors.

And had not the Prelats liued vnder a gracious Prince THEY WOULD HAVE BEEN HANGED FOR SUCH DOINGS, Nay, had not the age, in which they breath, been degenerating frō their ancient prowess, & bee cowardly & base, vnworthy so renowned a King; they ought of their loue and loyalty to their Prince, and for the honour of his dignity, would haue knocked the bones of those vngracefull boasters about their heads, that durst thus impudently, push downe regality, and kingly dominion, to aduance the Papacy and Prelatical usurpation in their vpon Courts: while notwithstanding, they cry haile Master to the king, and would be thought most full of obsequy and obedience; and all those they brand with the name of puritane; the greatest enemies of kingly authority; which is one of their notorious lyes; when there are not more loyall subiects vnder the heauens, then they are, to their Kings and Gouernors.

Such insolency was neuer knowne before: that obscure fellows, not borne to three hapence a yeare of inheritance and meely aduanced, by the free donation of gracious Princes, to places of eminency and splendo, in their dominions and Kingdomes, should now dignify themselves about their Masters, or at least be checkmate with them, for they said, they were Princes, and had their thrones, and that by diuine authority, and were before Christian Kings. Such insolency, I say, and rash impudency, and swelling pride, was neuer knowne before in our borders, and that Passio shall triumph ouer the truth and defend the Popes Supremacy, and mayntayne the Synagogue of Rome, to be a true Church, and that in books set forth by publick authority to the making of the King, and all his subiects, schismatics and heretics: and shall magnify and eleuate the Pontifical Tyranny, against the dignities of the





Kings of heaven and earth : and that the Prelats should protect and maintaine them and punish others for their heinell endeavours against them : as they have done by mee. This Iaffrine is an vnsupportable arrogancy in them , and able to prouoke the heauens themselves, to fight against vs, and to take reuenge of their apparent contumacy, that goes yet unpunished.

I cannot deny but Dick Shorrs petulancy and boldnesse exceedingly moued me, and whereas, he sent me word, that the pillars of our church supported him, I reply'd that they were the caterpillars of the Church, and so they are, for they deuoure the Church of God, and ease up his people like bread. And howsoeuer they glory in the name of Church, and fill themselves with that dignity, excluding all others from that title, by the name of laicks : yet I boldly averse, they are so far from being the Church, as they are not so much as the rubbish of that glorious fabricke: for they persecute, destroy, & ruine the true Church of Christ, & afflict and weary his members continually: & for that end, haue their sworn seruants thrue the kingdom, to giue the information, against both Minister and people, that are of a more godly & strict life, and that desire in the purity of his Ordinances, to serue the Lord, I pray looke through all parishes, and you shall see (as I sayd) they haue their seruants in them : & such as they encourage by rewards, to informe against them, that feare the almighty, and set their faces, towards the heauely Ierusalem.

The Sexton and the Church-wardens and Sidersmen, they are the Prelats seruants & slaves principally and ex officio, and they first looke to the Minister, whether he bee a diligent obseruer of all the fopperyes of conformity, & all additumall Lackenaps tricks, & Popish abominations, & profane fooleries, the BISHOPS, by their Canons and articles impose vpon him. And if he be sayling in the least, though it be, without offence to any, or contempt, but out of meere conscience. Let him be neuer so holy, so learned so diligent in his Cure: nay let him doe neuer so much good, both by his example and ministry, he is ipso facto throwne into a thousand perplexities, and tossed from one Court to an other. till they haue quite exhausted him, and then they take him out, from house, and home, and send him abegging. Nay, which is yet, to be taken notice of, if he be a diligent preacher, and a vigilant watchman, it is enough to enuie him, and if they haue no iust quarrell, they will faime articles against him, and ex officio prosecute him and by vertue of their office, they will pillage and rob his Study first (as they did by me) and take away all his papers and writings, to see if they can get any advantage against him out of them, and then vpon one triviale occasion or other, or if he will not cut his owne throat by his answer, they forth with suspend him saying he is refractory to authority and that he hath not answered fully enough, and after vpon refusall of farther answer (which is the best declining of e-

minent misery and danger) they eieit him out of his living and his self employments, pretending it was because of his contempt, when there was none. Again, on the other side, if he ioyne issue and the suite be brought to an hearing, the man depending vpon the goodnes of his cause, and knowing the integrity of his owne heart. Then comes forth DOCTOR SATAN, the accuser of the brethren, otherwise called the KINGS ADVOCATE, who appearing before the renowned Metropolitans, that poule and share all Church sheep, and the other reuerend shepherders, he exceedingly with many inuectiues and contumelies aggravates all the faimed articles against him, whom he neuer knew nor saw before, and many times most affectionately yergeth, for want of soldierly grounds, the multiplicity of the Articles, when not withstanding they haue made them all themselves, and in such a numerosity, that they might catch him in one or other of them, and it is easy with them to make a two or three hundred of them, it is their rule to be traducers, their cursed occupation. But this I acknowledge is principally done, both by the advocate, & Iudges, when they can proue nothing against him, and then indeed the advocate flies to the dragar and desires that right horrible board to take into most serious consideration, that how soeuer there be no apparent proof of any of the articles against him, yet the number and multitude of the articles, do sufficiently argue he is a sublime puritan : and therefore it would be very dangerous, to the church, for such an one, to haue any publick place in the Ministry, vpon which supposition he humbly entreats them to exercise the authority of the keyes, and to thrust out so dangerous and vnprofitable a member. After this the Prelaticus hath done his part of speech : he leueth the definitive sentence, to these grave, ancient, and musty Sensors, who after they haue well mumbled him with the stumps of their old trunks reading, reproches, and with language no way besmearing gravity, or Christs successors : after I say they haue wrested him as a poore lamb among a company of wolves, then imposing vpon one shoulder a great bag of round costs & vpon the other a good line to pay them all well, then in mere conscience they thrust him out of the Synagoge and make him goe seeke his Living in the other Country. And of these passages we haue daily experience. And by such wicked inventions as these, they haue rooted out and vndone, almost all the faithful, pious and diligent Ministers in the kingdom, and such as made conscience of their actions, and that did carefully instruct the people in the wayes of God, both publicly and privately, and stirred vp others by life and doctrine so to doe, and to all this their wickednes, they raise against them to Kings and Nobles.

And in those good Tailors and ministers places they haue installed, foysted in and put PRIESTS SECVNDVM ORDINEM DIABOLI, for the most part,

part such a generation of vipers of proud arrogant idle wicked and illiterate asses, and such profane frowns of all pety and gaudes, and so beaustly lascivious, and lecherous, as no pety wench can keepe her honesty for them, and men of such conuersation for the generality of them as they are not fit for ciuill society, and fellows so treacherous and perfidious, as no man can be secure in their company, and to speake the truth spyes in the families of all the Nobility and gentry where they reade prayers to giue Intelligence against them; withall, so brauling and contentious, as vpon euery pety occasion, they sue their parishioners in one Court or other; especially, if they be honest men, they then trounce them in their spirituall Courts to death, and this to drill them vp in the law. As for the Gospell and preaching, they neuer knew what it was, nor neuer loued it, as by their liues and maners is evidently manifest. For they will doe any thing, and be of any religion for liuing and gaine: they looke not, what God commands or forbids: for they are pretily ignorant of that, but what the Bishops, and the times require and inioyne and such as these would the Prelats haue euery where which are fitted for their deuillish purposes.

If God liues, Six dayes thou shalt labour and doe all that thou hast to doe, but the Seventh is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke &c. If the Prelats say to the contrary, and affirme, that charolement is now abrogated, and all though it were not, yet onely the laborious works of their ordinary calling are forbidden, and not recreations, and especiall exercises of pleasure: and therefore command, and bid their Priests, to publish this to the people, that they may know their liberty, for the profanation of the Lords day, and the shamefull breaking of this diuine precept, those Master fit Johns, will incontinently doe it. Yea if it were to teach them, to breake all Gods commandments at once, and to cast away and abandon all piety and goodnes they are fit for this purpose. If it bring vs no they will doe any thing, be it neuer so wicked: for it is their calling. If God liues, thou shalt not make to thy selfe any graven image or the likeness of any thing that is in Heauen above or in the earth beneath, thou shalt not bow downe to it nor worship it, &c. If the Prelats say, notwithstanding, I will haue you make you an Altar, and worship and fall downe to it, or at least to worship the Communion table, or a peece of bread, and make the people doe so too. They then are for these imployments likewise. If Saint Paul and the other Apostles giue Timothy and Titus, and all other Ministers a strickt charge, to preach the word in season and out of season, and inioyne them, as they loue the Lord Iesu Christ, an I will answer it at his glorious appearing, that they diligently feed their flocke, &c. If the Prelats say to the contrary, & bid away with these preachments, there is too much of them already. They will most deuouly and dextrously obey it, and neuer preach at all: or if at any time they breake Silence, it were better they held their peace, so full of ignorance, vanity and

superstition their discourses are stuffed withall, as it brings a nancioufnes to the hearers. And all this you know to be true. I pray what thinke you now of your great Masters? Tell mee in good sooth, do you thinke your Prelats are the Church of God, and those holy Fathers you thought they were?

After they haue got a Ieroboamit Priest, and a sexton for their purpose, their next study is, to accommodate themselves, with such CHURCH VVARDENS AND SIDEMEN, as ioyning with them, may lie in perpetuall wait for the ruine of the people and the Church of God. And indeed, they are so many spyes in euery congregation through the Kingdome and land, to giue information, not onely of what themselves know, but of what they heare (for that is giuen them also in charge) of their parishioners proceedings in matters of religion: and they are all sworn and bound to tell truly and faithfully, vpon their owne perills, and as they will auoid perjury, and the censure of their Courts, whatsoever they know and haue heard or learned &c for this purpose they haue Courts of inquisition through their diocess, where all the Churchwardens are summoned, conuented & examined vpon the articles, they were sworn to, amongst the which, there is inquiry made, whether the people do diligently and reuerently obserue all the orders and ceremonies the Church inioynes, which is impossible for men to doe. For the Church is now full of ceremonies, as a Dog is full of fleas. At the entrance in the middle at the going out euery where one meets with ceremonies, so that coming into their Churches, one would thinke himselfe rather in the schoole of Numa Pompilius, or in the College of the old Roman Priests, then conuersant in the Church of Christ, and the house of God.

To speake the truth, such a multitude of trumperies, and grolish ceremonies are brought in by the Prelats, as all the substance of religion is thrust out, I meane true godlinesse, piety and charity, all which they haue excluded and overthrowne with their baggattell inventions. The Church Wardens therefore must first informe, about their beggerly rudiments; and for that, they haue a strickt charge given them, to take notice about CAPFING, DVCKING, STANDING AND KNEELING; and whether the parishioners be diligent AT DIVISED SERVICE, a playag deale of porridge, and whether or no they do not goe to hear sermons out of their owne parishes, when they haue come at home, or whether or no they do not know, or haue not heard, that they conserue among themselves at their table meetings, or at any other priuat assembly, about points of religion, and about the holy Scripture, and whether or no they do not know, or haue not heard, that any of these parish meet together, where they haue extempory prayer, repetition of sermons, or expositions and interpretation of Scripture, and conferences familiar among themselves, about Religion. If they do, then they are bound to informe against them, and to present them; so that sometime, sixty at once or more, are mounted and sublimated into the high Commission Court, and there



mercilessly tormented.

These and an hundred such like articles are dayly every where published by the *Prelats* and they haue their *sworne seruants* to see the execution of them to the ruine, not onely of the Kings Subiects, but of all religion, and Christian conuersation, and brotherly society. So that there are snares set, to catch the good people with, throughout, euery parish being full of spies; in so much, that no honest man knowes, how to speake or how to conuerse, nor how to liue piously for this is now a snare as it was to *Daniel*, whose enimyes know not how to intrap him, but in the matters of his God, about his worship and religion. And with the same weapons do the *Prelats* now fight against the true *Daniels* and dearest seruants of God in our age, and against the Church of God. And all this you know to be true: And will you yet say, that they are the Church of God and the *Apostles* successors?

But I pray see a little more, the horrible cruelty, and arrogancy of the *Prelats* in the execution of their pontifical offices. They will haue all the *CHVRCH VVARDENS* sworne to them, in a far stricter and more obligatory manner, then subiects are sworne to their Kings and rulers; as you may see in the oath that is fixed before the articles of *SAINT REN NOV POPE OF NORWICE* as honest a Gent (as euer went ouer a house) of which I may say as the poore woman simply spake, comming to *London* and meeting three or foure cartloads of soules going from *Newgate*, to *Tyberne*, the cure of all their diseases, a goodly faire Company; God blesse them, sayth mee: so I may say, there is a faire company of them you cannot but necessarily imagine, it was some man of God, that made those articles, but I will assure you, it was a man, of the God of this world, that insatuates the minds of most men, and so blinds their eyes, that they cannot see, so clearly into the wickednes and satanicall proiesses of the *Prelats*, which if they could well be looked into and discerned, would make them monstrous and abominated of all men, as they deserue: for besides their arrogancy and cruelty, see their audacious and frontlesse wickednes, in forcing men to such an oath and to the execution of such articles, which in themselves are nefarious, impious and damnable for in becoming their *sworne seruants* upon such conditions, they make themselves the enemies of Christ, and of all goodness, and the calumniators of the righteous, which is the Demills office, and they make those things finnes and offences, which God counts vertues; and which he commends and strictly commands, which is, that the people should heare diligently the word of God, in season and out of season, and desire the sincere milke of it, to grow thereby: and that it should dwell in them plentifully. and withall, that they should exhort one another with psalmes and hymnes and spirit uall songs &c. and they should in all places lift up pure hands and hearts, and assemble themselves together, and that they should edify and inbuild one another, while it is called to day, and now they should not be seruants of men. All those

duties and many more doth God command to be commended vnto his seruants and children: all which the *Prelats* condemne and forbid; and the performance of any which holy duties, are presented by their *sworne bond men the Churchwardens*, and in their Courts punished, to the perdition and vndoing of thousands in a year through the Kingdome, as is well known to all men.

And to this wicked and *DIABOLICALL* office, do they constrain men in euery parish, and make them their subiects whether they will or no so that most through ignorance and many out of feare and cowardise, are made the seruants and attendants of the devil & Antichrist so damnable an office this is, as if men were well informed of it, they would a thousand times rather suffer death then vnderake it. To speake the truth it is, the OFFICE of SATAN and *IVDAIS* that *ARCHBISHOP* and *PRIMAT* of *BT RATTORS* to be betrayers of innocent blood, and accusers of the brethren, the deare seruants of the Lord, and to call that euill which is a good and that good which is euill, both which are an abomination to the Lord. Yet all this, the Churchwardens are sworne to, and therefore they are in a miserable and damnable condition, as many as put themselves into these employments vnder the *Prelats*, and are made their seruants.

And howsoever notwithstanding it is so base, and vnworthy an office, and so preiudicial to a mans owne soule, and so dangerous to the Church of God and aduantageous to Antichrists kingdom, when he shall find all his seruants, if he chance to come over againe. Yet I haue neuer knowne but one, that hath with the losse of all, refused this oath (for the *Prelats* ruine all that will not obey them) though while they require it, it is an infinite wrong to the Kings Subiects and against the lawes, and their liberties and priuileges.

One neuertheless, I haue knowen. MASTER *IOHN WARTON* by name, a Citizen in *Beth Parke* in *LONDON* a true seruant of the Lord, and a loyal subiect to his Prince, and a Lover of the Saints, who suffered the spoyleing of his goods, and the losse of all that euer he had many times, & hath been tumbled into heauy not less many iayles, and all for refusing the Marke of the Beast, and this wicked office, & hath been vnder the *Preel* on persecution these thirty years. And although he be about FORTYSCORE and ONE Yeare old: yet do they still persecute him cruelly & the last bitter winter, they put him in prison, and had like to haue slayne and murdered him with the cold, yet nothing grieved that good old father, but that he had no fl younger body, to vndergoe his trouble, and to fight in his Christian warfare against the Beast I can not but mention this: partly who deserues to be recorded among all the primary confessors, as being a true Martyr in desire, and who stands yet in the battle, and stinches not, but fights in the face of a thousand sucking Dragons, with such constancy and courage, for the honour of God and his Prince and the good of his country, as he may be a president of valour, to the world end, to all them that

that *lose the Lord* *inwardly desire* that he should rule in their hearts, lives, and in his Church. A valiant and valiant soldier he is, and I love him and honour him for it.

But once more what do you thinke, of these *un-  
thouall fathers*, that thus torment and vex the children of God, old yong of all sorts and sexes, and make hauck of the Church of God? will you yet say they are the apostles successors? and thinke they are the Church of God? I conclude the contrary and that from the demonstrative reasons you have scene before. And for further elucidation and prooffe of this matter, it will not bee amisse, to set downe something, that now comes to my mind, which I have often heard in times past from the old acquaintance of mine, & the *Prelats Favourites*, *Tom Merton* by n<sup>e</sup> Clarke, Rector of Sir Romwals in Chofcheister, & chaplin in ordinary to the clabbey: and JACK DANET Forger attorney general of the same society and corporations of friers and n<sup>e</sup>gls, both eminent men. These two Worthies especially, and their companions, gave mee singular information of the *Prelats* proceedings, in the dayes of my first acquaintance with them, by which I gathered they were none of *Christis successors* nor the *apostles followers*, for they being such men, as seemed then, cordially to bewaile the headstrongnes, wretchednes and euills of the times and age we lived in, were wont most confidently to affirme, that the *Prelats* were the cause of all the miseries, desolations, and fatal calamities in Church and State, the onely instruments to incense the king and nobles against all the best Christians, and his faithfull subjects; deuiling foule things, & farshering the same upon them, though most innocent: and all out of an immoderate hatred they had of all goodness, and the power and life of godlinesse.

For the most of them, as they then asserted, were either *Papists* or *Arminians* or worse: but all confederats in this, to suppress holynesse of life, being a thing so contrary, to their impietie, pompe and arrogancy, as they could not possibly stand together. For they sayd, that their houses and palaces, were the seminaries and plantaries of pride and luxury. Their Courts the schooles and Nurseries of atheisme and prophaneesse. Their SEAS, AND Shales the ruine and Strippacke of the Saints. Their GAOLES AND PRISONS the butchery and shambles of all those that with ardent affection, sought reformation in the Church, and wished well vnto none, and would not be flauer vnto them in all their iniquities, and Popish inuentions, with their deluding motions. Neither could there any good be looked for in this iron age of Bishops (as they termed it) that hammered downe all piety, & sanctity, vnder the name of puritanisme & cobbled vp superstition and will worship, vnder the title of Gods seruice, and prophaneesse vnder the surname, of lawfull recreations, to the dishonour of God and the King. These and many things more, that are not to be named (as I am ready to depose) haue I heard these their owne prophets belch out against them, speaking then as they thought, and verily beleueed,

and who in those houres, would not feare to call them the *rinkers and Coblers of Babel*, and say, that for the reedifying of that ruind tower, the *Prelats* could not, if they brought confusion, vpon the whole Church of God and will you affirme then, that these are *Christ & his Apostles successors*? or the Church of God?

But because, they are of vnfound manners, and by their practices of late made infamous; you perhaps will say such mens witness is of no validity! it is true indeed, their testimony is not worth a lounce: neither are those shabs for any merit in themselves, (& to speake candidly of them) worthy to giue guts vnto a beare. But yet the *Prelats* actions and proceedings are appaent, to the view of all men: and by their works they are knowne. And it is a common saying, *like master like man*. Let vs looke vpon their Seruants and Officers therefore, and the experience of all men, will make much for the confirmation of this discourse, that the *Bishops* are not the *apostles successors*. What I haue learned vpon my owne experience, I shall breifly tell you, and in that, I protest, before heaven & earth (in the word of a soldier) as I looke for the immortality of the better life, I will say nothing, but the truth (without hatred to any mans person) both of what I know and beleue. For the proceedings of their Courts in general, they are diabolical and impious, full of extortion, oppression and cruelty, reuaulting & ruining all that come into them: so that all that haue bene in them, can make volumes of their tyranny, neither can you be ignorant of their wickednesse there.

For their Officers of all sorts, which are their serving creatures, to speake a little of them. I neuer saw A MORE prophane rabble in any place, where euer I haue been, as if they had all with purpose and resolution of mind, and with an Vnanimous consent, conspired and made a leauge with hell, and set themselves to fight and wage warre against the heavens. Swearing ribbaldry, swearing, bandy, corrupt speeches, and filthy communication, (such as chaste eares cannot heare) impious blasphemy, and scorning of all piety and godlinesse, with railing against the wayes of God, with deridings and mockings of all them that feare the Lord: and all manner of lying, dissimulation, perjury and false accusations, and breathing out threats and persecutions against the generation of the iust, are the ordinary, dayly, and bowely dialects and idioms of the *Prelats* progeny and off-spring.

And for their conuersations, they are exorbitantly luxurious, temulent, inordinately proud, and excessively ingordigious and exalting: and of such debauchedness of liues and manners, and so brutish and vnmanerfull, as the very SINNES OF SODOME AND THE OLD VVORLD are reuind againe amongst them. Ebriety, venery, fullness of bread, and idleness are the least sine of that conuersion, & accounted among them but pernegligie: you will thinke and matter of ludibry: Greater cruelty, extortion, rapine, robbery and bribery (to say nothing of deuillry, atheisme and popery) I know no where, nor more during oppressions





those crying and clamorous sins) them in the daily praillies of that conclave and commons

So that a good Christian thinks himself in the suburbs of hell all the time he is constrained by vaneccellary and malicious vexation to be among them, in somuch that many honest men are compelled to fly the Country. And others, care not upon what termes it be, so that they may get out from their society, that their righteous soules may be no longer vexed with the vncleane conversation of those filthy sculpts, that came out of the bottomles pitt: for from the Pope to the pursuivant and parisor, they are all a malignant and corrupt lineage and brood of Crokers and THIS IS ORTHODOX ENGLISH. I could neuer have beleueed, what I saw and heard there, and I want words to fit it forth; and indeed it greues mee, I must make those things a subiect now of my discourse; that at other tymes I would scorn to make an abiect of my cogitations; and that I must at this instant contaminate my soule with thinking of that which had I words and vterance to expresse, is not to be named among Christians.

I shall euer be of this opinion and persuasion, that there is neuer an one of the Prelats Courts, but the wickednes of that alone, and their rascalls in it, is able to bring a continuall and perpetuall plague, vpon the Kings three deminions, what may we then thinke of all their couenticles together; were all manner of wickednes, impietie, and vncleannesses are vendible? so that, if men will open their purses wide ad prout prout to buy their wifes petticoats, remission of finnes and obsoletion, with a free immunity from all danger, is with great facility granted vnto the. O the long suffering & patience of our great God! it is his rich mercy we are not consumed; when there is no punishment inflicted against the violators of his most iust, holy, righteous & weightiest lawes: & when there is no severity thought great enough, for those, that in the least thing transgresse their apish and impious traditions, and vaine and idle ceremonies, and shall we thinke and say, notwithstanding all this,

that these are Christs Successors? By Ty, vpon such crying hypocitfy, and rememorative adulation: with out doubt till all these abominations and scandalls be taken away, and rooted out by antority, we may not long promise vnto our selues continuation of heavenly benedictions: for God will come and not tarry, with an ample reward of punishment, when men with an high hand and our streetched arme prouoke his deiuine highnes; as the Prelats daily doe.

And thus you see good Lord, how ample a letter and large, I haue writ vnto you, that I might in part complate you, that the Prelats, are neither Christs nor his apostles Successors, which you confidently beleue, and endeauour to maintayne: and withall, that I might put you out of all feare (by the which you haue hether to been with-held, from granting me the least liberty) that I am in no flying mood.

And to draw now to a conclusion. Take notice of what I say for euer; so far I am from flying, or fleeing, as I resolve to make warre against the beast and every kind of Anichrist, all the dayes of my life (neither did I euer thinke, that man fit, to doe either God, or his King, or his Country seruice, that is a son of heare) If I die in that battle, so much the sooner, I shall be less in a chariot of triumph to heauen. and when I come there, I will with those that are vnder the alter cry, how long Lord holy and true, dost thou not iudge and avenge our blood vpon them that dwell vpon the earth. And I shall with joy then and alacrity appeare before that great tribunall, when such Iudges as put mee into you keeping: shall with the mountaynes and the rocks to fall vpon them, and the hills to cower them, from the sight and presence of the Lamb, that sits vpon the throne, for their impious dealing. In the meane time, leauing the Prelats to the repaying of Fowles Floople, and the dissipating of the Church of God, and the Kings good subiects, with my earnest entreatyes, that you would gratify mee in either of my requests, I remaine Your most infettered in LIMBO PATRVM.

JOHN BASTWICK.

I add this as a Corollary; that there is no man truly Fearing God, and honouring the King, and that witheth well to Church and State: being well informed of the truth, can be an enemy to any honest man that are now branded with the name of Puritans, or a freind to Bishops. For as many Prelats in England, so many vipers, in bowels of Church and State: all which I speake not from any disguised passion, such as rannes and vanity furnish men withall, but from the iudgement of deliberation, and which I will maintaine with my blood and life. Onely, in the discussing

of these things, I shall euer appeals from the PRELATS dresser to the Tribunall of Casus, for they are all delinquents in a high degree of contumacy, both against God and the King. at which time, I doubt not, by the grace of God, but so to aduance the Arke of truth, as all these Dragons the Prelats, that the world now Worship, shall neuer be able to stand before it. For I will come against them, in the name and in the power of the King eternall, immortall, the mighty Potentate, the Kord of Hosts.

THE

THE OBLIGATION OF IOHN BASTWICK DOCTOR OF

PHISICK. TO MEESTER AQVILA WICKS. KEEPER

OF THE GATE-HOVSE HIS GOOD AN-

GEL, MADE THE 11 OF SEP-

TEMBER, 1616.

IN NOMINE DOMINI incipit omne malum Episto-

**B**E it knowne therefore vnto all men, by these pre-  
sents, that I IOHN BATWICK. Doctor of  
Physick in LIMBO PATRVM, do bind my selfe  
in this Obligation to Mr AQVILA WICKS that if he  
neither deliuer me out of this Egypt and house of  
bondage where now I am, by the Tenth day of Octo-  
ber next, nor will not let mee goe to sacrifice vnto my  
beloued Ioe, that from that time forth, I will with a  
pen of iron correspond, to the iron age of PRELATS,  
to plague the Metropolitallity of YORKE and CAN-

TERBURY and the hypercalcity of all the other Pre-  
lats, as I will neuer leaue them, till I haue sent the  
to the place, where the two fulmina belis, Alexander  
the great cries mustard and Greene sauce: and where Iulius  
Cesar plays Ylvaes rat catcher. And if I be found at  
any time fayling in this endeaour, to pay vnto the  
sayd MEESTER AQVILA wiks as much mony as  
the tayle of the beast is worth. In witness whereof  
I haue set my hand the day and yeate, shoue-written,  
being now resident in my dioce in LIMBO PA-  
TRVM.

IOHN BASTWICK.

This with the Corollary; I haue added to my  
Letany as additionall articles, the one to shew the  
summe of what I vndertake to do. the other to de-  
monstrate the reason of the calling I haue to flang the

Gols. which many doubt of, and all this, I haue  
done, to take away all hesitation hereafter from, all  
men, when they shall see I am bound to it by a Spe-  
ciall Obligation vnder mine owne hand.

Heere is the end of the first part of the LETANY of DOCTOR BASTWICK.  
there are SEAVEN PARTS MORE of it to come out.





INVESTIGATION OF JOHN EASTWICK DOCTER OF  
INVESTIGATION TO MEMPHIS TO MEMPHIS TO MEMPHIS

TO THE CHAIRMAN, SENATE COMMITTEE ON LABOR AND HUMAN RESOURCES

REC'D: INT. SEC. M. 1950

35 : 1, 2614.27

[illegible]

127171719-2 H 01

you are lighter than I, you'll be a good fit  
off with an another, (singing) I'll be a  
-55 or 60 years old, (singing) I'll be a  
and you'll be a good fit, (singing) I'll be a  
and you'll be a good fit, (singing) I'll be a

THE UNIVERSITY OF CHICAGO PRESS

**A PRAYER,**  
 For the High Court of Parliament,  
 to be read in such place of these  
 Prayers after the Letany, as the  
 Minister shall think fit.

*Lib. Eng. Church  
 of Common Prayer  
 Appendix*

*K.*

**M**ost gracious God, we  
 humbly beseech thee, as  
 for this kingdom in ge-  
 neral, so especially for  
 the High Court of Parliament, under  
 our most Religious and Gracious  
 King, at this time assembled; That  
 thou wouldest be pleased to blesse  
 and direct all their Consultations, to  
 the preservation of thy glory, the  
 good of thy Church, the safety, he-  
 nour, and welfare of our Sovereign  
 and his Kingdoms. Lord look upon  
 the humilitie and devotion vvith  
 which they are come into thy courts;

A 2

And

And they are come into thy house in  
assured confidence upon the Merits  
and Mercies of Christ (our blessed  
Saviour) that thou wilt not deny  
them the Grace and Favour which  
they beg of thee. Therefore O Lord,  
bless them with all that wisdom,  
which thou knowest necessary to  
speed, and bring great Designes into  
Action, and to make the maturity of  
his Majesties and their Counsels, the  
happinesse and blessing of this Com-  
monwealth. These and all other ne-  
cessaries for them, for us, and the  
whole Church, we humbly beg, in  
the Name and mediation of Jesus  
Christ our most blessed Lord and  
Saviour. Amen.

And they are come into thy house in  
assured confidence upon the Merits  
and Mercies of Christ (our blessed  
Saviour) that thou wilt not deny  
them the Grace and Favour which  
they beg of thee. Therefore O Lord,  
bless them with all that wisdom,  
which thou knowest necessary to  
speed, and bring great Designes into  
Action, and to make the maturity of  
his Majesties and their Counsels, the  
happinesse and blessing of this Com-  
monwealth. These and all other ne-  
cessaries for them, for us, and the  
whole Church, we humbly beg, in  
the Name and mediation of Jesus  
Christ our most blessed Lord and  
Saviour. Amen.

THE  
EPISTLE  
CONGRATULATORIE  
OF  
Lyfimachus Nicanor  
*Of the Societie of JESU,*  
TO THE  
COVENANTERS  
IN SCOTLAND.

VVherin is paralleled our sweet Harmony  
and correspondency in divers materiall points  
of Doctrin and Practice.

---

JUDG. V. XXIII.

*Curse ye Meroz (said the Angel of the Lord) curse ye bitterly  
the Inhabitants thereof: because they came not to the help of the  
Lord, to the help of the Lord against the Mightie.*

JER. I. X.

*See, I have this day set thee over the Nations, and over the King-  
domes, to root out, and to pull down, and to destroy, and to throw  
downe, to build, and to plant.*

---



**LYSIMACHUS NICANOR**

of the Societie of **J E S U**,  
**TO THE COVENANTERS**  
**IN SCOTLAND,**

*Wisheth full Union and Peace with us.*



Doe heartily congratulate with you (most worthy Brethren of the holy League) and also rejoyce in behalfe of our Mother-Church of Rome at your begun returne from your former errors and heresies. This puts us in expectation, that shortly your return shall be full: for seeing in so short time, and with so good

successfe, you have forsaken the former erroneous Doctrine of the Protestants concerning the *Civill Magistrate*, and have happily joyned with us, you wil also betimes abjure all that yet remaineth. You have so well begun at the *Head*, the *Civill Magistrate*, that wee trust you shall embrace the remanent members of our doctrine with a continued successfe, whereof you may justly glory.

*Quod fortunatum faciat. quis dicere falsum  
 Audeat, & tantæ suffragia vincere foris?*

I remember the salutation that was given to the Scots Protector (who is now our holy Father *Pope Urbanus*) about the time of his inauguration and consecration to be Pope, *Salve Protector Scotorum*, and of his answer, *Agnosco nomen & omen*: And now hee is more ready to protect you then ever hee was, since you draw so neere unto him. And yet at your last defection to your King againe at the Camp, wee feared your revolt to your rejected Protestant doctrine: but this your last Protestation, wherein you recollect your strength, puts us in hope: *1 Julij, 1639.*  
 that you will not returne to your vomit.





And albeit the Anticovenanters thinke you so neere the height of impiety, that they say,

*Nil erit alterius quod vestris moribus addas Posteritas.*

Yet we thinke it is praise worthy that you are come to such degrees of perfection, that your posterity shall be so farre from out-stripping you, that they, imitating you, shall take you for their pattern. To them it shall be sufficient glory (seeing they cannot go beyond you) to doe the same things which you have done: *eadem capient facientq; minores.* And therefore you do most prudently in your *Protestations* defend your Covenanting without and against Authority, lest acknowledging a fault herein, you should defraud your posterity of the like remedy; or to use your owne words, *You should precondemne also the like laudable course in the like necessity to be taken by the Posterity.* And therefore it is your wisdome to stand to the justification of all your proceedings, and to refuse an Act of Oblivion, and accept of no lesse then an Act of Justification. It is so farre from being a fault which you have done, in taking the Kings Castles, and thrusting out his other subjects out of their houses, with your other actions, that it is rather a meritorious work; and therefore you say well, *We deserve and expect approbation and thanks from his Majesty in his own due time, for keeping his evill Counsellors and bad Patriots from putting hand in his best subjects.* And in your last Petition to his Majesty after your Assembly, to desire your King to approve of your proceedings, you say, that you are assured of his justification of your actions, and that you are afraid you should be thought to have offended in nothing so much as in Lenity.

The Anticovenanters are no more offended with your writ & printed Books, (which they call infamous Libells, and Jesuiticall Pasquils) then they doe please us, not that wee delight in your contention; as the *Vultur* in the Apologie beheld the strife of the *Lion* & the *Bore*, to snatch the prey from both parties, but with an assured hope that within short time you shall become our *fratres fraterrimi*, for your writings & actions promise no less; as being most conducible for our ends, & grounded upon our arguments. You shall do us no small pleasure, if you will

Protestat. in  
Sept. 1638.  
Reas. 5.

Protest. 18.  
Decemb. 1638

will cause to be drawn up such heads of Doctrine, wherein we do now of late agree, that setting those apart, as *not controverted*, wee may conferre with you in that wherein as yet wee differ: and in the mean time, as by your diligent perusal of our books, our strong reasons have prevailed with you; so I pray you be instant in reading of them: which I hope shall produce the like effect in that which remaineth. For a preparative to this work, I will thankfully remember (so farre as my weak memory will serve) some points, which by hearing and reading your papers, I find first to be *ours*, and from us wisely received by you.

I.

First, your dislike of *Monarchical government* doth please us very well; for wee dislike it so much, that (to speak this under the Rose) we cannot simply grant it to the Pope himselfe, but with such restrictions and limitations, that what we grant him now, we may take it from him the next day to our selves, as I might instance in many particulars; but especially in his *infallibility* and *temporall power*; which we give him with such distinctions & limitations (if you will consider our books) that we intend for *our selves*, that which we give him. But more especially, we agree with you in contemning the *Monarchicall government* of the *civill Magistrate*: for as wee say by that great pillar of our Church, Cardinal Bellarmine: *Hac gubernatio id requirit, ut sit quidam in republica summus aliquis Princeps, qui & omnibus imperet, & nulli subjiciatur*, that is, This government requireth this, that there should be indeed in the republick some Prince that is Supreme, both to command all, & be subject to none. For this government hath this great inconvenience, that when the Prince doth wrong his subjects (as you protest your King doth you) there is no remedy but *patience*; for why, all the Judges under him are but his *Deputies*, and all the power & authority they have of the *Sword*, is the *Kings*, & it can never stand with sense or reason, that his Majesties *owne Power & Authority* can be used against *Himselfe*. And hence it is, that Princes being *Legislators*, are above their Lawes, & may dispence with them as they think expedient. To this purpose sayes the Prince of the Schoolmen, *Princeps non obligatur suis legibus, quia nemo sibi imperat, & sibi ipsi legē imponit*; A Prince is not bound to his own laws, because no man doth com-

Bellar. de Rom.  
Pont. li. 1. ca. 3.

Thom. que 2.  
93. 2. 1.

mand himself, or impose a Law on himselfe. Though this seems strange to ignorant men, yet it is most true, and therefore consider it well, for its grounded upon good reasons: for the Law is given by a *Superior* to an *Inferior*, and no man can be *inferior* to himselfe, and so can give no Law to himselfe; and since he can give no Law to himselfe, none of his Lawes can oblige him.

But what? shall he be an *Exlex*, a lawlesse man then? I answer with the Schoolmen in two Aphorismes. I. *Princeps non potest servare legem suam ex affectu obedientia, quia nullum agnoscit Superiorem in republica: sed tantum ex affectu illius virtutis, in cuius materia collocatur id quod lege statutum est*: The Prince cannot keep his owne Law, out of the affection of Obedience, because he acknowledgeth none in the republike to be Superior to him: But only he can keep his Law, out of the affection he hath to that vertue, in the matter wherof, that which is ordained by Law, is placed. II. Aphorisme. *Princeps tenetur quoad vim directivam, non quoad coactivam, ac proinde tamen peccet contra suam legem, non tamen sit reus pena per legem imposita, quia nemo potest legitime puniri nisi a Superiori*. The Prince is bound to his Lawes in so far as they have a vertue to direct him, but not as they have any coactive power. And therefore albeit he transgresse his Lawes, yet hee doth not become guilty of the punishment of the Law, because no man can be punished lawfully, but by his *Superior*. For this cause, that saying of *Cyrellus* is remarkable. *Nemo leges regum impune reprobat, nisi reges ipsi; in quibus pravariationis crimen locum non habet. Prudenter enim dictum est, impium esse, qui dixerit regi, inique agis*. No man can reject the Laws of Kings without punishment, but Kings themselves, in whom the crime of their transgression hath no place: for it is wisely said, that he is an ungodly man who shall say to the King, Thou dost wickedly. As this is the judgement of the Fathers and Moderne Divines, so is it the common judgement of all the Schoolemen, as they say themselves.

Therefore since in Monarchicall government, the supreme Prince hath such absolute power, it were well done to change it into a *mixt* government. If we had suffered the Roman Emperour so to remaine an *absolute Monarch*, (as you do your King)

we

Thom. loc. cit.

Suarez. lib. 3.

cap. 35.

Layman. lib. 1.

De legib. cap. 9.

Decan. cap. 6. de

lege humana.

quest. 12.

Syl. cit. quest.

14.

Vasquez. cit.

cap. 3.

we had never gotten so much of our wils, and his Holinesse the Pope would have been hindered from the fruition of his lawfull *supremacie* over Emperors: and if you shall endure this your government, it will bee a great impediment to the *ends* you aime at. For this cause, *regimen temperatum ex Monarchia, Aristocratia, & Democratia mixtum est*: its a more milde government that is mixt of Monarchie, Aristocracie, and Democratie. You doe well then to aime at it, for it is our advice. *Bellarmino* in that same place speaketh home to you. *Præsides provinciarum vel civitatum ne sint regis vicarii, aut annui iudices, sed veri principes; qui & imperio summi principis obediunt, & interim provinciam vel civitatem suam non tanquam alienam, sed ut propriam moderentur.* Let not the Presidents of Provinces, or cities be the Kings deputies, or yeerely Judges, but let them be true Princes; who may both be obedient to the command of their chiefe Prince, and in the meane time govern their province or citie, not as it were another mans, but as their own; by this meanes, both a kinde of Monarchie, Aristocracie, and Democratie may have place in the republike.

*Bellar. de Rom.  
Pont. lib. 1. c. 3.*

Proceed therefore to the perfecting the good work which you have begun. Consider the power you have had, as absolute Lords over your Tenants, and as *Princes and Chiefe* over your *Clans*, every one of you being *little Kings*, like *Dionysius Corinthi*, commanding and ruling your Vassals, as you pleased; but see now how it is abridged by a new form of justice, by introducing *Justice of peace*, &c. Which (to say the truth) though it tend to the settlement and peace of the Kingdome, yet it mainly opposeth your former domineering, & makes your Vassals look more to the King and his Lawes, then to you and your commands. It is certain by our well grounded principles, that there is no reason that your King of Scotland should be a more absolute Monarch then the Emperor of Rome; he is not like your King an *absolute Prince by succession*; but a *conditionall prince by election*; tyed by such strict conditions, which if he transgress, he may be thrust from them. For first, the Prince Electors may chuse whom they please to be Emperour, by their Imperiall Lawes. Secondly, the Princes Electors have power to judge and cognosce upon the Emperors faults. Thirdly, if they finde him  
worthy

worthy of deposition, they may depose him. And by the Emperour Elect his own consent, it is statute and ordained, that if the Princes Electors, or the whole body of the Kingdome shall withstand, or take arms against the Emperour, it shalbe accounted lawfull without any crime of rebellion. *Ex sanctione Henrici 7. & aurea bulla Caroli 4. & capitulatione Casarena.* Read this capitulation in Melchior Goladaft. som. 3. pag. 424. which is thus, *Quod si nos ipsi, inquit Imperator) quod absit, aut quisquam successorum nostrorum, quod non speramus processu temporis aliquo, huic nostrae statuti, aut ordinationi contravenire voluerit, aut eam retractare, aut alio quovis modo violare praesumerit: praesentium literarum auctoritate, quas nostra auctoritate, & potestatis regia plenitudine, ex certa nostra Majestatis scientia, nec non cum consensu & bene placito praefatorum sacri Romani imperii principum Electorum, in robur perpetuae firmitatis sancimus, ex tunc tam ipsi Electores quam ceteri Principes, ecclesiastici & saeculares, prelati, comites, barones, nobiles & communitates sacri nostri imperii, universi ac singuli praesentes & futuri, licitum habeant sine rebellionis aut infidelitatis crimine, resistendi ac contradicendi nobis, & successoribus nostris, Romanorum regibus, vel imperatoribus, in perpetuam libertatem.*

And I wil assure you, his Holiness the Pope was not sleeping when the Emperour was thus clogged: and albeit it may be thought that this change of simple Monarchy in this mixt government, hath beene a chiefe ground of all the bloody war of Germany this long time by gone, which would not have bin if it had remained an absolute Monarchy: for while it so continued an absolute Monarchie in the Primitive Church, their plea was, *Rogamus Caesar, non pugnamus: and, aliter nec debemus, nec possum resistere.* Yet let not this trouble Us: for herein is fulfilled the prophecy of Christ, while he said, *He came not to send peace, but the sword.* And againe, this change is necessary, for else his Holiness the Pope should be subject to the Emperour, according to that of Paul, *Let every soul be subject to superior powers: which* he neither is nor ought to be. And therefore Bernard is herein deceived himselfe, while he makes this a generall rule without exception, saying, *Qui conatur ab hac regula excipere, conatur decipere:*

*Ambrosius,orat.  
contra Auxent.*

*Rom. 13. 1.*

*Bernard Epist.  
42.*



desperes; for both *Pope* with us, and *people* with you must be excepted. The Church of God hath suffered too much already in the Primitive times, she hath been too long in the *Catagory of Passion*, crying with teares *Oramus non pugnamus*; she ought now to be in the predicament of *action*, with *Pugnamus & oramus*, holding (that I may use your own words) a *supplication* in the one hand, and a *sword* in the other. To this purpose Master *Andrew Ramsay* Minister of *Edenburgh* said pretty well, that it was Gods will that the Primitive Church should confirme the truth by *suffering*; and that now the truth being confirmed, its his will that we defend the truth by *action*, in resisting Tyrants; and what war is better then that which is for Religion? But here an *Antieovermanter* will reply perchance, & say, Where did ever any suffer under Tyrants for defending of your Presbyterianall government of active or ruling-elders, and of passive or ruled-elders, which had its first beginning from *Calvin* in some sort; but as you have it, it was never in the world till the year 1638. For in *Geneva* it is only proper to the *supreme Magistrature* to chuse the *Lay-elders*: for they are only Commissioners for the *Seigniorie*, neither hath the *Minister* any voyce in their Election, much lesse the *Multitude*: and all that *Calvin* gave them, is *praeesse moribus*, and in Church matters they are called *ad consiliu*, but not *ad consensum*. But now in Scotland, not only the whole Church takes the *supreme power* to it selfe, but also every parish takes upon it to be an *absolute independent society*, quite contrary to the practice of *Geneva*, chusing their Ministers and Elders also without number, and to those Elders *equal power* is given with the Minister, in Presbyteries and Assemblies, in giving *decisive* sentence in matters of faith, and deciding of controversies, whereof, God knows, they are most ignorant: and in a word, they want nothing of the power of the Minister, but that they preach not, nor baptise in publike congregations: & yet its common to see *Lay-men* among them in private Conventicles to take upon them the calling of a Minister in preaching and praying. Or where did any at any time suffer for abjuring Episcopacie as an antichristian government? so this being a truth never yet confirmed by *suffering*, must not now be defended by *resisting*, according to *Ramsays* own rule,



but being an Article of his negative faith, it must first be confirmed by suffering. I would enquire then (sayes the Anticonnarter) of *Ramsay*, if he dare suffer for it, and be the *Protomartyr* in this cause? but he would be like the man that came to the marriage without the wedding garment, *dumb and specklesse*. Or if he speak, it would bee negative like his faith, saying with *Athanasius*, *Quod non a patribus profectum est: sed nuper inventum; quid de eo aliud existimari debeat, quam illud ipsum cuius Paulus mentionem facit*, 1. *Timoth. 4. 1.*

But finding my self digressing, I will return to the point, which I was about, concerning government. Seeing this mixt government is most conducible for your ends, it were requisite that your Nobles would assume to themselves *Princely Authority* (as is thought some of you have done) & make progresse in this good work. For (let me speake it between me and you) till your Kings government be changed, you shall never lawfully resist him. For I have perused all your Divines, and find them all condemning the lawfulness of resisting such a King as yours is: but at the most they hold it lawfull in some cases only to resist conventionall or conditionall Princes. Hence it was that the Ministers of *Wittenberge* were most opposite to our doctrine of resisting Princes, in their publike sermons, but when they beheld upon what expresse conditions the Emperour was elected to the Empire to the which he was not borne, then they said, *Docuimus quidem bastennu nullo modo resistendum esse Magistratui, ignoravimus vero ex legum civilium prescripto, id in certis quibusdam casibus, etiam legitime fieri posse*. We have hitherto taught that the Magistrate by no manner of way ought to be resisted: for we did not know that by the prescript of the civill law, it might in some certain cases be lawfully done. So *Pareus* (as you know) was the last that wrote upon that subject, whose opinion when it was condemned by your learned Divines; his son *Philippus Pareus* purposing to defend his fathers opinion, yeelds his sword, and giveth over the

*Epist. Minig.  
Wittenb.*

*Append. ad 13.  
ad Rom.*

combate even at the entrie, in those words: *Loquitur enim D. pareus meus, ut & Theologi ceteri juxta cum politicis & jurisconsultis iis, quorum sententiam ac judicium in hoc argumento sequutus est pareus noster non de rege absoluta potestate*

*induto, sed de principibus sub conditione admittis.* That is, my father, and the rest of the Theologues, Politicians and Jurisconsults, whose sentence & judgement in this argument my father hath followed, do not speake of a King endued with *absolute power*, but of Princes who are *conditionally* admitted. And therefore if you would make any lawfull resistance for time to come, its most necessarie that you labour for a change of government now, and make your selves free. We have Scripture for us, *But if thou mayest be made free, use it rather.* *Claudian* 1. *Cor.* 7. 26. did but deceive himself, neither can I endure him while he saies

*Fallitur egregio quisquis sub principe credit  
Servitium: nunquam Liberus gratior extat  
Quam sub rege pio.*

Nay, I say, *Quam sub rege meo*, such a King as is mine; so mine, that I may un-make him againe, whom I have made mine. Try this at your Parliament, see if your King will yeeld to this order which I have told you of the Roman Emperour, to *subiect* himself to you his Subjects, that the *Majesty* may reside in you. *Audentes fortuna juvat.* Your successe may be gloryed of. Your King hath yeelded so much unto you, that you may bee confident to have this yeelded also. If he had been a mercilesse Tyrant, he had been so farre from granting you all your Petitions, that he might have imposed moe burthens upon you, who did refuse obedience to that which is judged by all your prime Doctors to be lawfull. Thus those two famous Doctors of yours *Gualter* & *Bullinger* did write in an Epistle sent to the Schismatics in England, who had opposed themselves, as you do, to the Service-book of England. *If in case* (say they) *any of the people be perswaded that those things savour of Poperie, let them be taught the contrary, and perfectly instructed therein: and if so be through the importunate crying out hereupon before the people by some men, many be disquieted; let them beware that do so, that they bring no greater yoke upon their own necks, and provoke Queen Elizabeth her Majesty, and bring many Ministers in such danger, as they cannot rid themselves again.*

I will shew you an example hereof, which fell out in Germanie at *Magdeburge*, and within the Territories of *Marguesse Albertus*. The Prince required the Ministers to follow

the whole booke of Augustan's confession, where is a Liturgie that hath all that is in yours, which you have condemned; but some more ceremonies, and doth retain the name of the Masse-booke. Refusal thereof was made by the Nobility, Gentry, Ministers, and Citizens, even as some of all this ranke among you have done. The Court hereon ran upon another deliberation, proposing Articles, which doe not alter the doctrine and Liturgie, but thrust upon them more Ceremonies (which yet howsoever may well enough be borne, sayes Melancton, whom you call the light of Germanie) adding withall a threatening, that they, who will not follow this prescription, should depart the Land. Upon this some too forward Ministers affirmed, *It were good to affright the Court with some terrible writing, with the feare of Sedition, and with this Scar-crow to repressse and hinder further alteration.* Iliricus Flaccius was chiefe man, the Demetrius in this uproare, crying out (as your Ministers did) *That rather desolation should be made of the Church: and, Princes are to be frighted with terror of Insurrection.* But for my part (said Melancton) *I will be author of no such sorte advice.* Whereupon the rest of the Ministers did slander Melancton (as Anticovenanters say you doe them) as Popishly affected, and was upon the plot to reduce Poperie, and wrote to Calvin to this effect. But truly I am of Beza's opinion, that they accused him *without cause*, as afterward Calvin knew more truly. For (sayes Beza) *at the beginning it was not knowne with what intention that evil spirit, and whole Troupe of the Flaccinians raised so many tumults, and now at this time doth hinder the work of God against Papists.* Thus Beza.

And it is true indeed, that the Flaccinians, who thus did combine against their Prince, did more advance our cause, then Melancton, and the remanent of your Doctors; whose judgement was, that the Church should not be troubled by refusing the Service-booke: and (as Melanctons words are) *to wrangle about a Surplesse, or the like matter; where wise-men will exclaime against us, that we withstand and disobey Authority, and nourish contention with a foolish forwardnesse.*

Now seeing it hath pleased your King to deale thus with you, to lay no heavier burdens upon you, who have complained of

Consil. Melan.  
part. 2. pag. 90.  
91. 106.

Beza in vita  
Calvin. anno  
1540.

of a *light out*: but to grant you all that hitherto you have petitioned; see if you can obtaine of him a change of the government. But I pray you, doe it with great prudence and circumspection, laying such grounds, as you may firmly build upon them. For if at the first you declare your selfe, and say plainly, Sir, wee desire your government changed, he will refuse, and not grant it: and to proceed suddenly from one extremitie to another, is difficult. Therefore first of all, by such faire wayes as you can, bee instant to take from him his *negative voyce* in Synods and Parliaments, which is a thing so essentiall to Sovereigntie, that it standeth and falleth with it. For he being destitute of this Pillar, if in Parliaments by pluralitie of voyces it be carried, that you will not *have this man to reign over you*, of necessitie he must be gone. Secondly, see if you can take from him the *power of making Laws*, and let the Parliament and Synods bee the *Law-makers*. You have taken this *de facto* already in your large protestation, in *Septemb. 1638*. where you say in expresse terms, *that the Parliament and Synod are the Law-makers, and the Law-interpreters*. As you have it *de facto*, see if you can get it *de jure*, established by Law; which if you obtaine, you may thinke you have attained your end: for, if not the King, but Parliament and Synods be the *Legislators*, hee must be subject to such Laws as it shall please them to make, who are the two *Supreme judicatories*, to which in your protestation you appeale, from the King and his Councell: thus subjecting your King to Parliament and Synod, which is a thing that hee can hardly suffer. But to please him withall, appoint him to be the *Executioner* of the Laws, and so let him have the name of a King. But it may be, that if he have no more but the execution, of your Lawes, that he shall rid himselfe of that too, if you grant him no more power; because men will say, *He is not your King, but your Officer, or H! &c.* Thirdly, if so bee, that he shall be content with what portion of authoritie you *judge* sufficient, take heed that hee fall not upon you who have thus curbed him, and execute the laws against you, and therefore to make all cocke sure, because he cannot doe all by himselfe, but must have Officers under him; let this bee granted to you also, to be *Chusers of his Officers*, and let

let those be such as you know most expedient for you: and so they shall be rather *your men*, then *His*. I heard that all this was motioned by you, but you have not shewn me what successe it hath taken.

II.

Covenanters  
inform for de-  
fensive-arg. 3.

Bell. de Con-  
cilio, lib. 2. cap.  
19.

\* Alias, actu.

Bell. de cleric.  
lib. 3. cap. 6.

I have dwelt long upon this necessary point of the change of Government, and therefore I proceede to a second head, whereinto wee fully conspire, and it is a very fit preparative to this intended change. And I cannot but applaud you for rejecting that former error, to defend that Kings are of *Divine Institution*, and doe now hold with us, that they are of *humane Institution by positive Lawes*. *In regnis hominum potestas regis est à populo, quia populus facit regem*. In the Kingdome of men, the power of the King is from the people, sayes Bellarmine: and commends Navarre, *Qui non dubitat affirmare, nunquam populum ita potestatem suam in regem transferre, quin illam sibi in habitu retineat, ut in certis quibusdam casibus etiam actu recipere potest*. Who doth not doubt to say, that the people did never so transferre their power to the King, but they did retaine it *habitually* themselves; so that in certaine cases they may *actually* take it from him againe. Let all Protestant Doctors condemne this, yet let it never repent you to have received light from us. The best works that ever *Augustine* wrote, were the books of *restitutions*; and the best workes that you can doe, is to forsake your errors. You say the *people makes the Magistrate*, and may be without him, and have been many a yeare without him. The *Majesty* doth remaine in the people, and therefore, as it is said in the Gospel, *May I not doe with my owne what I please?* So say wee, *Potestas immediate est tanquam in subiecto in tota multitudine, & si causa legitime ad sit, potest multitudo mutare regnum in Aristocratiam & Democrati- am*. The power is *immediately*, as in the subiect, in the multitude, and if there be a lawfull cause, the multitude may change the Kingdome into an Aristocracie, or Democracie. When the King becommeth an enemy to the Common wealth, hee ought to be removed, *Melius est ut pereat unus, quam unus sit*. And therefore you may not without reason say (as in your Sions Plea) to his Majesty, *Wee must not lose you, and the Kingdome*,



Kingdome, by preferring your fancies, and groundlesse affecti-  
ons, before sound reason. You should complain to the heare that  
the head is much distempered; The Lyon must be cured of the  
Kings evil. The Potter may destroy the vessell which hee  
hath made himselfe. (But I pray you let this be spoken under  
the Rose; for if we too much divulge it, it will make both you  
and us most odious to all princes, who will keepe us at such a  
low ebbe, that we shall never be able to rise against them when  
wee thinke it necessary.) When the shepheard becommeth a  
Wolfe, let the dogs chaie him away: he is for the people, and  
the people is not for him; when he turnes to their hurt, let one  
who is for their good be put in his place: for you know who  
said, *Virtuti, non generi debetur regnum.* And it is better to  
have Kings by *election* then *succession*. And therefore you doe  
most learnedly reason from the *unreasonableness* and *absurdi-  
ties* of those Courts *Parasites* (in your learned informations  
for Defensive armes against the King) who attribute such illi-  
mited power to their Kings, that they loose all the bonds of ci-  
vill society against all the bonds of oathes and lawes; suffering  
the Prince to doe what he pleaseth, to the ruine of Religion,  
the Church and Kingdome; and the people shall do nothing but  
suffer themselves to be massacred, or else flie, which is impossi-  
ble. In parallel to this we say thus: The danger is so evident, &  
inevitable, that God hath not sufficiently provided for our sal-  
vation and the preservation of the Church, and holy Lawes, if  
there were no way to restraine such wicked Princes, &c. this  
were (as you say) to expone all to the fury of the Prince. And  
therefore we conclude in the same place with those words, The  
bond and obligation wee have entered into for the service of  
Christ and his Church, far exceeds all other duties which wee  
owe to any humane creature: & therefore where the obedience  
to the inferiour hindereth the service of the other, which is su-  
perior, we must by law and order discharge ourselves of the  
inferiour. This our conclusion is most consonant to the words  
and sense of your second and fourth argument for war.

Covenanters  
informat. for  
Defensive arg.

Defence of  
English Ca-  
tho, cap. 5.

Loco citato.  
Ibid.

Covenanters  
inform. for  
Defensive.

And since you were put to this necessity to take up armes  
for your defence, notwithstanding of your Kings *specious  
pretences*, who could condemne you to peace and urge the people



Covenanters  
inform for  
Defensive.

S 7.

Sigbert in an-  
no 1088.

people, by your reasons to take up armes, to resist the violence of your King, who was furiously invading you, as you say? and to thrust all away from their places that did withstand you, as traitors to you, the Church and Countrey, and unworthy of your society. I do not regard, neither need you to be offended at that idle speech of *Sigbert*; neither would I heare him, if he did not aske leave of all good men (from which number I will not be excluded) to speake, while he sayes thus, *To speake, with the leave of all good men, this onely novelty. I will not say here. He was not crept into the world (before the dayes of Heildebrand) that Priests should teach the people that they owe no subjection to evil Kings, and that although they have sworn fidelitie to him: yet they must yeeld him none; neither may they be counted perjured for holding against their King, but rather he that obeyeth the King is excommunicate, and he that rebelleth against the King, is absolved from the blemish of disloyaltie and perjurie, &c.* Thus he. And is this a matter to be condemned, I pray you? Doe we not cleereley see this performed among yourselves? the King himselfe will approve of it: for you are confident of it, while you say: *Wee are very confident of his Majesties approbation to the integritie of our hearts, and peaceablenesse of our wayes and actions all this time past; and doe protest that we will still adhere to our former proceedings mutuall defence, &c.* And good reason, for rebellion for such an important businesse against a King, cannot bee disloyaltie; and they that have not followed your course, justly deserve Excommunication and Banishment. *Achanasius* was but too silly a man, being under the tyrannie of *Constantinus the Arrian Hereticke*, that did not incite the people to rebellion, or to promote the designs of the Emperours brother, who was Orthodoxe, and worthier of the Crown. Which if he had done, he might have made a better Apologie to the Emperour *Constantinus*, who charged him with the same, as if he had stirred up his brother, and the people against him. If he had done so, he might have made *Peters Apologie, Its better to obey God then man.* But because he did it not, hee makes an Apologie most becomming a coward, who did not (as you did) with counsell and courage lead the people to war against their Prince.

Præf. mense  
Sept. 1638.

*Prince: but sayes thus, Vincat quaso, apud te, veritas: & ne re-* Athanasius A-  
*linquas suspicionem contra universam ecclesiam, quasi talia an-* polog-ad Con-  
*cogitentur aut scribantur à Christianis, potissimum Epi-* stant.  
*scopis. Let truth I pray thee prevaile with thee, and leave not a*  
*suspicion against the Catholick Church, as if such things were*  
*either thought or written by Christians, and especially by Bi-*  
*shops. I am not so mad, I am not beside my selfe, O Emperour,*  
*that thou shouldst suspect I had any such thoughts; I am not so*  
*mad, neither have I forgotten the voyce of God, which saith,*  
*Curse not the King in thy heart, nor backbite the mighty in*  
*the secrets of thy chamber: for the birds of the ayre shall tell*  
*it, and the fowles that sleepe shall betray it.*

This man was too fearefull: but you were of another spirit, Covenanter  
 encouraging the people, and dehorting them from being afraid inform. for  
 of shadows; yea, your Priests were good patterns to the Defensive,  
 rest to follow. There was one of them, who is worthy (if you § 4.  
 could permit Images) to have his Statue ingraven in Marble, to David D.  
 eternize him to the worlds end, who went so stoutly to the  
 Camp upon his horse, with two Carabins at his Sadle, two  
 Pistols at his side, with a broad Scottish sword; those five  
 weapons were like unto Davids five smooth stones which he  
 tooke out of the brooke to kill Goliath with. This David no  
 doubt would have killed five English at the first encounter  
 with his five deadly weapons, and would have returned with  
 triumph, saying with Paul, I have fought a good fight: for, 2 Tim. 4. 7.  
 should such a man as he flie? But if any shall produce the Ca- Nehem. 6. 11.  
 nons of divers generall Councils, ordaining Clergie men that  
 beare arms to be degraded and put from their place: And that  
 of Davenant, *Christus gladium verbi promittit, non ferri: su-* Davenant de-  
*gam suadet, non pugnam.* Christ promisseth to his Pastor the ter. quest. 4.  
 sword of the word, and not the sword of Iron: he perswades to  
 flie, but not to fight: the answer is easie. Those generall Coun-  
 cels though not *intoto*, yet *pro tanto*, are like your 6. generall  
 or nationall Councils, which you have condemned, because  
 they were against you: and Davenant is a Bishop, and so your  
 adversary.

A third error wherewith wee were formerly tossed by III.  
 you, is now removed, it concerneth the Church-govern-

ment, which you at last, being put to it, doe acknowledge to belong to the Church, not to the King. What hath hee to doe there?

*Let Kings take care of civill state,  
Let Church, of Church-matters debate.*

*Beil-de Rom.  
Pontif. l. 1. ca.  
7.*

*Protestat.  
18. Decemb.  
1638.*

*August. contra  
litteras Petilue  
lib. 2. cap. 92.*

*Idem contra  
Crisp. lib. 8. cap.  
51.*

This was the presumption and error of Henry the 8. King of England, as *Bellarmino* observeth. *Is enim se caput ecclesie Anglicana constituit, & eodem modo censuit alios principes capita suprema in suis ditionibus esse.* For he made himselfe Head of the Church, and after the same manner judged other Princes to bee supreme heads within their owne Dominions. And thus King *Charles* would also be: therefore in your *Protestations*, you declare that it is your ancient grievance, *That his Majestie takes upon him that spirituall power and authoritie, which properly belongeth to Christ, as onely King and Head of his Kirk, The ministry and execution whereof is onely given to such as beare Ecclesiasticall government of the same.* So that in his Majesties person some men presse to erect a *Popedome*. And all your Protestant Divines do hold the same doctrine, as so many *Court Parasites*. The Fathers went too far on this way, I will but name *Augustine*: *All men* (saies he) *ought to serve God, by cōmon cōdition, as men: in another sort by several gifts & offices, by the which, some do this, some do that.* No private person could command idols to be banished cleane from amongst men, which was so long before prophesied. Therefore Kings (beside their duty to serve God common with all men) have, in that they be Kings, how to serve the Lord in such sort, as none can do, which are not Kings; for in this, Kings, as they are Kings, serve the Lord (as God by David enjoyned them, *Psal. 2.*) if in their Kingdomes they command that which is good, and prohibite that which is evill, not in civill affaires only, but also in matters concerning Divine Religion, &c. This man is so confident that in his 50. *Epistle* he cryeth out, *Who being in their right wits dare alledge the contrary?* But truly the *Donatists* held the better part, they durst alledge the contrary; so dare *We*, so dare *you* doe: *nulli viri virtute novā.* The fathers judgement in such state matters is not approved by his Holinesse the Pope. *Bellarmino* our trustie Cham-

Champion speaketh better for you: That the civill Magistrate  
*regit homines, ut homines sunt, & magis ratione corporum*  
*quam animarum*: but on the contrary, the Church Governour  
*regit homines, ut Christiani sunt, & magis ratione animarum*  
*quam corporum*: *ille habet pro fine temporalem quietem, &*  
*salutem populi*: *iste vitam & sempiternam felicitatem*: *ille*  
*utitur naturalibus legibus, & institutis humanis*; *iste legibus*  
*divinis*. The King governeth men as they are men, and rather  
 in regard of their bodies then their soules: but the Church Go-  
 vernour governeth men as they are Christians, and rather in  
 regard of their soules then their bodies. The end of the one is  
 to procure the temporall quiet and safetie of the people; the  
 other hath for his end, everlasting life and happinesse: the one  
 useth naturall Lawes and humane institutions; but the other  
 useth Divine Lawes.

And whereas your Doctours say, that the King is the Keeper  
 of the Tables, and the Minister of God for our good, and if for  
 our good, then chiefly for our *principall good*, the good of our  
 soules; to have a care of Religion according to the examples of  
 the religious Kings under the Law, and Christian Princes un-  
 der the Gospel, &c. Those, and many such like idle arguments  
 are not worthy that I should stand to answer them, especially  
 in an Epistle; for there is no such need of Kings, *the people may*  
*well enough bee without them, for there was none till Cains*  
*dayes*, as you say: The Church was well governed in the Primi-  
 tive time while there was no Christian King. *Ad annos ferme* 3-  
 300. *nullus fuit in Ecclesia Christianus Princeps secularis*. For  
 the space of 300. yeers there was no secular Christian Prince in  
 the Church, sayes Bellarmine. And therefore, sayes he, *Christus*  
*Ecclesiam regendam Petro & Episcopis commisit, non Tyberio*  
*& ejus Praefectis*: Hee committed the government of his  
 Church, to Peter and the Bishops, not to Tyberius the Empe-  
 ror and his Officers. He said to Peter, *Feed my sheep*; not so to  
 Kings, but, *Doe my Prophets no wrong*. The Church-men must  
 give an account to God of mens soules, Kings have no such ac-  
 count to make, as our Stapleton sayes well with you: & therefore  
 concludes, that not Kings, but the Church is to be obeyed in  
 Ecclesiasticall businesses; according to that of the Apostle, *Obe-*

Covenanters  
 informat. for  
 Defensive, arg.

Bell. de laicit;  
 cap. 17.

Heb. 13. 17.

Covenanters  
inform for  
Defensive.

Bell de Pont.  
Rom. lib. 5. cap.  
6.

VIII. Instruct.

Socrat. in pro-  
mio, lib. 5.

*dicite prepositis vestris. Obey them that have the rule over you, and submit yourselves unto them for they watch for your souls.* You doe then as it becometh you, not to regard the Kings words, nor obey his Proclamations: but to perswade the people (that I may use your own words) to submit themselves obediently to follow their Leaders, whom God at this time hath largely furnished with counsell and courage for the good of his Church and Kingdome: The reason why they should follow them, and not be carried away with the Kings Proclamations: *quia potestas civilis subiecta est potestati spirituali quando utraq; pars est ejusdem reipub. Christiana.*

A fourth error which you with good success have abolished, that you deny the power of convocating and dismissing of Assemblies to belong to the *Supreme Magistrate*. In the Protestation in July 1638. you maintaine your power of convocating Assemblies: therefore in the 27. August, 1638. it was well put in among your Instructions before the Assemblies, that the ablest man in each Parish should be provided to dispute *De potestate supremi Magistratus in Ecclesiasticis, praesertim in convocandis Conciliis.* Its your wisdom to assemble when hee commands you, so long as it is conducible for your ends; but yet you have power to assemble in a *Nationall Assemblie*, in what place of the Kingdome you please. Socrates did smell too much of a *Court Parasite*, while he said, we make mention of Emperors throughout this History, for that since they became Christians, Ecclesiastical matters depend on them, & the greatest Synods have been, and yet are called by their appointment. He offended you who said that as *Moses is custos utriusq; Tabulae*, so is he *custos utriusq; tabulae*: as the civill Magistrate is keeper of both the *Tables*; so hee is keeper of both the *silver Trumpets*, for war, for calling of Assemblies, and dismissing of them: and that you would but blow the Trumpet of *Sedition*, if (without the Kings authority) you should convocate Assemblies either for peace, or for warre.

The *Marquesse* of *Hamilton* was too presumptuous, being called with the Kings Authority, to discharge your last Assembly, which (as you said well) was to raise *Christ's Court*: and therefore, it was not ill advised by one of you, that seeing the  
*Marquesse*



*Marquess was faithfull to his Master the King; so you ought to be faithfull to your Master the King of kings Jesus Christ, and to defend his Royall prerogative above all the Kings of the earth. In your answer to the Marquess of Hamiltons Declaration, you affirme that your Ecclesiasticall jurisdiction is independent; and in your Zions Plea, you say, that your Presbyterial discipline is the Scepter of Christ, swaying his own house according to his hearts desire, the soul the chief Commander in the camp Royall; and your Travers says, *Huic disciplina omnes orbis Principes & Monarchae suae suae submittere, & parere necessesse est*: There is a necessity, that all the Princes and Monarchs should submit their Scepters; and obey this discipline. And your *Mr Lellan* (whom some call a foole) spake not foolishly, while he preached, that the King had no more to do to meddle with your Assemblies; then you have to meddle with his Parliaments. It was wisely then done by you, in rejecting any protestation or appellation from your Assemblies by the Bishops, and their adherents, to the Kings Majestie; for such appellations ought not to be, seeing there is none Supreme above your Nationall Assemblies. And therefore, as you have not hitherto regarded their protestation and appellation, but have proceeded against them to deposition, and excommunication: so continue, and be not dismayd though they should renew their protestations and appellations, even in the words of *Athanasius*, in protesting against, and appealing from the partiall counsell of *Tyrus*, which appellation and protestation of *Athanasius*, and the rest of the orthodox Bishops was in these words: *Because we see many things spitefully contrived against us, and much wrong offered the Catholik Church under our names, we be forced to request that the debating of our matters may bee kept for the Princes most excellent person. We cannot beare the drisles and injuries of our enemies; and therefore, require the cause to be referred to the most religious and devout Emperour, before whom we shall be suffered to stand in our own defence, and plead the rights of the Church, &c.* If those your Bishops flying to the King, as *Athanasius* and the rest of the orthodox Bishops did to the Emperour, shall procure an edict or command from the King, (as those did from the Emperour) to*

*De discip. Eccles. pag. 142.*

*Athanas. apolog. cap. 2.*



charge you all to appeare before him to plead your cause, you ought not to appeare as that miserable Synod of Tyrus did: The Edict was so peremptory, that they durst not resist. The Edict was in these words: *Your Synod hath decreed I know not what in a tumult and uproare, while you seeke to pervert truth by your pestilent disorder for hatred against your fellow Bishops. But the divine providence will (I doubt not) scatter the mischiefes of your contention, and make it plaine in our sight, whether your Assembly had any regard of truth, or not. You must therefore all of you resort hither, to shew the reason of your doings, for so doth it seeme good and expedient to me; so which end, I willed this rescript to be sent you, that as many of you as were present at the Councell of Tyrus, without delay repaire to the place of our abode, there to give an account how sincerely & soundly you have judged, & that before me, whom your selves shal not deny to be the sincere Minister of God in such cases &c.*

I say then, if you shall receive such a charge from your King, you should not obey: (for in your sense that is, *To betray the Royall prerogative of your King Jesus Christ*) but returne the answer of Core, Dathan and Abiram with ingemination, *We will not come, we will not come:* or your Lords, Lay-Elders may return that of Jeremy, *We are Lords, We will no more come unto thee.* And if your King will not be content with your answer, prosecute your begun course with all diligence and earnestnesse; having begun in the spirit, end not in the flesh, but go on with that which they call disorders, till you get the King in your power, and then he shal know what subjects you will be. If the people of one citie falling in sedition for matters of Religion, so prevailed & passed all power of resisting, that Anastasius the Emperour was faine to come to an open place without his Crown, & by Heraulds to signifie to the people, that he was ready with a very good will to resigne the Empire into their hands: how much more may you who have many cities, by continuing your courses, force your King to resigne his Crown of Scotland? And howbeit the people of that citie seeing the Emperour in so pitiful a case, were moved with the spectacle & changed their minds, & besought the Emperour to keep his Crown, and promised for their parts to be quiet: yet do not you so, till your King shall performe all your demands. From

Num. 16. 12,

14.

Jer. 2 31.

Evang. lib. 3.

cap. 44.

From that which hath been done by you, and repeated by me, I see other two errors banished, which I conjoyn for brevities sake; lest my Epistle should encrease to a Treatise, viz. That the King is no more to be *President*, nor *supreme Governour* in causes Ecclesiasticall. It is the folly of your Divines, to make the Moderator of your Assemblies to be unto the King or his *Delegates* in Assemblies, as the *Chancellor* in the Parliament is to the King, or his *Deputy* in Parliaments. But I extoll your courage, who now conclude with us, *Ad Regium officium pertinet, ut legibus & edictis suis, eam fidem teneri, quam sacerdotes tenendam docent, &c.* Its duty of Kings, by their Lawes & Edicts to cause that faith to be kept, which the Priests teach should bee kept. For *the spirit of the Prophets is subject to the Prophets*. But is Saul also among the Prophets? Is it true that the *Anticovenanters* sayes, that in your Ecclesiasticall judicatories, called 1 Sessions, 2 Presbyteries, and 3 Synods, there will be in the first, sometimes twelve, sometimes sixteene, in some places 24 *Lay-Elders* for one *Priest*? Secondly, in your Presbyteries, *Lay-elders of equal power and number*? Thirdly, in your Synods as many *Lay-elders* with their Assessors as there is Priests; all which *Lay-elders* have as great power in matters of Doctrine and Discipline as the Priests themselves, to judge, and passe *Definitive sentence*? &c. But I trust it is not so, for I heare that they are offended to be called *Lay-elders*, and will be called *Ruling-elders*, and Ecclesiasticall persons, and so I doubt not but they have received orders from you. And therefore seeing Ecclesiasticall persons among you, have the managing of Church-affaires, the civil Magistrate must be content to execute what you decree; neither ought he to judge otherwise then you judge; neither can he hinder you to make Lawes in the Church. For, as *Stapleton* sayes very learnedly with you, *Oves non possunt judicare pastores*. Let the shepherds judge of the sheep, who must follow them; as Christs sheep heard his voyce and followed him. Therefore you have most valiantly shaken off that yoke of the Kings *supremacie* in causes Ecclesiasticall, and at the Crosse of Glasgow proclaimed to the world (against the Kings Proclamation for raising the Assembly) that *your Assemblies are the supreme judicatory*

s. 6.

Bellarmine.

Novemb. 29.

1638.

Procl. in Julij

1638. § 5.

You appeale  
from the King  
and the Coun-  
cell to the ge-  
nerall Assem-  
bly and Par-  
liament.  
*Bell. de clericis,*  
*cap. 23.*

*judicaturæ in all causes ecclesiasticall; and since supreme, its independent from the King, and your reason is good: for that which is superiour cannot be subject to that which is inferiour. Non (as Bellarmine also sayes) Regimen Ecclesiasticum sublimius est Politico.* The Ecclesiastick government is higher then the Politicke: for *Principatus politicus institutus est ab hominibus, & de jure gentium: at principatus ecclesiasticus est à solo Deo, & de jure divino.* The Politicke Government is institute by men, and of the Law of Nations: but the Church Government is from God alone, and of Divine institution. „ Therefore you conclude right, that the King hath no more „ power to appoint officers in the Church, then you have power „ to appoint officers of state for his Count.

In *Zions Plea*, pag. 289. You answer well to the Protestants objection, thus: If any object the Magistrates interposed authority, it's quickly answered, *That his power is not to weaken any ordinance of God, but for guarding and making good all Gods ordinances with the Sword.* And in your protestation at *Edenburgh*, 18. December, 1638. you bring from your Booke of Discipline, a full and perfect description of the Kings authority in Church matters, which is this, *To assist and maintaine the discipline of the Kirke and punish them civilly who will not obey the censures thereof.* And in your answer to the Marquesse of Hamilton his Declaration, you say, *That the Supreme Magistrate, as a Son of the Kirke, ought to receive the true meaning of the Kirke and cause it to be received by those whom God hath subjected unto him.* Yea, it is so farre from being a prerogative due to the Supreme Magistrate to bee Supreme governour in causes Ecclesiasticall, that it is a favour granted unto him to have any precedencie in Synods without voycing, (except hee would become a ruling Elder, and have a commission to come.) Therefore, it is most remarkable which you say in your Protestation 19. November, 1638. at *Glasgow*. „ After 39. Nationall Assemblies of this „ Nationall Church, where neither the Kings Majesty, nor „ any in his name was present: At the humble and earnest de- „ sire of the Assembly, His Majesty gracionsly vouchsafed His „ presence either in His owne Royall person, or by a Commis-  
sioner,

„fioer, not for voicing or multiplying of voyces; but as Prin-  
ces and Emperours of old, in a Princely manner to coun-  
„nance that meeting, and to preside into it for externall order,  
&c. And this is all that wee grant to Emperors and Princes  
in our Disputes against Protestants. And I pray you, what Roy-  
alist can answer the Arguments which you have borrowed from  
us? all their answer is, that they exclaime that you do borrow  
your Arguments from your enemies, yet not so great enemies,  
as they suppose; for the Jesuite is called the Popish Puritan; and  
the Puritan is called the Protestant Jesuite; and I trust that the  
like may be said of us, which is said of Christ and *Franciscus*.

*Exne Franciscus tunica, laceroq; cucullo*

*Qui Franciscus erat, jam tibi Christus eris,*

*Francisci exuvii, si qua licet, indue Christum,*

*Jam Franciscus eris, qui tibi Christus erat.*

And wee are both by Papists and Protestants (though un-  
justly) branded with these vile Epithets, to bee called *Holy Devils*, the Standard-bearers of perfidiousnesse, the Archetypes  
of Rebellion, the Bellows of Sedition, the Emissaries of the Di-  
vel, the Kings evil, and the Incendiaries of the whole world, &c.  
and our *Thuan* is so farre out of Love with us, that hee sayes  
our Societie is,

*Nata Magistratum convellere, nata ministris*

*Subtrahere obsequium, Prasulibusq; sumum.*

But albeit there were some ods between us, what is that to  
them, since they bee good for you? who found fault with  
him who said, *Mutamus clypeos, Danaumq; insignia nobis*

*Aptemus. Dolus an virtus qui in hoste requirit?*

Who can blame you while you say, that if Princes shall  
have such power in Assemblies, and in matters of Religion,  
then all Religion and Church-government should depend abso-  
lutely upon the pleasure of the Prince. and hee may change it  
as he will? So sayes learned *Scapleton* in his dispute against  
the Protestant Doctrine: *Posita hac potestate, nec in una pro-  
vincia vel regno diu eris fidei unitas vel cultus, & religionis  
conformitas, quia singuli principes quod ipsis melius videbitur,  
statuent, quarum decretis si resistatur, perpetua erunt bella.* This  
power being granted to Kings, then Unitie of faith and wor-  
ship,

*Torsilia.*

*Ludov. de  
Cruzam.*

Protestar,  
18. Novemb.  
1638.

ship, and conformity of religion will not remaine long in one province or kingdome, because every Prince will ordaine that which seemeth best in his eyes. To whose decrees if resistance be made, there will follow perpetuall warre. But this power being granted to the Church, which cannot erre in her Synodical acts, there shall ever be Unity of faith depending upon the *infallibility* of Church Assemblies.

## VII.

Covenanters  
informar. for  
Defensive § 7.

Bel. de autor.  
concilior. cap. 4.

For I see in the seventh place, that you do acknowledge the *infallibility* of generall Councils or Assemblies. For that Assembly which you did hold at *Glasgow* lately, is to you so *infallible*, that long time before, you doe professe that you did swear for judgement and practice to adhere to the determination of it: And now of late, *Julii 1. 1639* do protest before God and the world, that you will still adhere to it. And you have good reason so to do: for if generall Assemblies may erre, then, say we, *Possent merito revocari in dubium omnes damnatae hereses, & concilia nullo honore digna essent.* All heresies which are condemned, may againe be called in question, and our Assemblies esteemed worthy of no honour. And therefore you may justly feare, upon this ground, that your Assembly might erre, and that you may be branded with error in your decrees, and have all called in question again which you have condemned. As for us of Rome, condemne your Assemblies who will, we shall never doe it: but rather desire that you may still appoint the same Commissioners for your future assemblies, therein to confirme all which they had decreed in the former: for your acts of abjuring *Episcopacie*, the *Articles of Perth*, *Service-book*, *Book of Canons*, pleaseth us very well: howbeit we doe not thoroughly approve the reason of your acts. You have thrust away and excommunicated your Bishops, because you think them *Antichristian*: so doe we excommunicate your Bishops, because they are *Antichristian*. But you think them *Antichristian*, because you make it an Article of your *Negative faith*, that they are a part of the *Popish Hierarchie*: And we thinke them *Antichristian*, because they are not so, neither doe they acknowledge the Pope for their Head, but doe declaine against him, and the greatest wound that ever we have received, is from such Bishops as they are, as *Cranmer*, *Lati-*



met, Ridley, Hooper, Jewell, Bilson, Andrewes *αὐτῶν* &c.  
 Rapor mundi; Whiggist, Babington, Abbots, King, Downname,  
 Ussher, Morton, Davenant, Montague, Hall, White, and that  
 Arch-enemie of yours and ours Canterbury, with divers o-  
 thers, whom I like not to recite.

In this particular, King James is opposite to us both, because  
 ( as Becanus well observeth ) he holdeth, that Bishops have *Beccan. de prim.*  
 their jurisdiction immediately from God, while he saith, *Epi- Reg. Angl. ca. 7.*  
*scopos esse in Ecclesia debere, tanquam institutionem Apostoli-*  
*cam, ac ordinationem proinde divinam contra Puritanos,* *Jacobi Regis*  
*contraq; Bellarminum semper sensi, qui negat Episcopos a prae-  
 Deo immediatè suam jurisdictionem accepisse. Sed nihil mi-*  
*rum, à Puritanis eum stare, cum Jesuita nihil aliud quam Pu-*  
*ritano-papista sunt.* I ever thought that Bishops ought to bee  
 in the Church, as an Apostolicall institution, and therefore a  
 divine ordinance against *Puritans*, and against *Bellarmino*;  
 who deny that Bishops have their jurisdiction immediately  
 from God; but no marvell that *Bellarmino* takes the *Puritans*  
 part, seeing *Jesuits* are no other thing but *Puritan-papists*.  
 And in that same place, the King sheweth that from a generall  
 Councell convoked by Christian Princes, for the settling of  
 Religion, he would have *Jesuits* and *Puritans* excluded, whom  
 he calleth by a common title *novitios, & furiosos incendiarios*:  
 and sayes, *Mihi precipuus labor fuit dejectos Episcopos resti-* *Ibidem.*  
*tuere, & Puritanorum anarchiam expugnare.* My chief labour  
 was to restore the Bishops that were cast downe, and to over-  
 throw the anarchie of Puritans.

Wee thanke you also for removing the Articles of *Perth*;  
 for they were not rightly established: for your Church did  
 esteeme those ceremonies to be onely things indifferent, com-  
 mended and commanded by Authoritie, for *Decency* and  
*Order*. The not observation whereof was held no damnable  
*finne*, if it were without contempt of Authority, and without  
 the case of scandal; and at the most, your Church did hold  
 that those ceremonies were onely significant, and not opera-  
 tive, as we hold. But if they had been rightly established, you  
 should have observed them as things necessary to salvation,  
 and as parts of Gods worship, which under paine of damna-



tion ought to be performed, and that they are signs *operative*, working *grace* in those who observe them. And therefore seeing your Church did not hold this opinion of them, they are not *Papish Ceremonies*, and so not *ours*; and whatsoever you have more, that is not *ours*, we request you to abjure it.

The condemning also of the *Service-book* is most acceptable unto us, because it is not our *Mass-book*; and that you may see how much we hate it, Be it known to you, that by vertue of the Popes Bull many yeers agoe: we will suffer no Roman Catholic to goe to the Church, so long as the *Service-booke* is reading either in *England* or *Ireland*, and yet we will permit them to goe to their Sermons, and of all Sermons we sympathize best with yours: So that it seemeth a most unfortunate booke, having both us and you for its enemies.

And since I am fallen upon this point, let me relate an Historie that passed between a *Covenanter* & an *Anticovenanter*, as it was reported to me, concerning this booke, that you may make your use of it. "The *Covenanter* demanded the cause, "why he could refuse to joyne with them in a Supplication to "his Majestie against the book of *Common Prayer*, seeing there "were so many hands of able Ministers subscribing the same, "and obliging themselves to make it good, that it was 1. *Superstitious*. 2. *that it containeth the maine essentiall parts of* "the *Mass*. 3. *that it openeth a doore to let in all Poperie*. The "*Anticovenanter* answered thus, or to this effect. Because such "unjust aspersions are cast upon that poore Book, which doth "not containe so many *Lines*, as it doth suffer *Lyes*, hated be "all that love not truth; *Papists* and *Puritans* striving who "shall speake most against it, I shall bee so farre from becoming a causelesse enemy to it, that I cannot deny it my friendship and helping hand. But because you are so furious, and I "for speaking but one word in its favour have beene hotly persecuted with tongues, and hands too; it will be better to be "possessed with a *Lethargie*, then to appeare in defence of "this *Lyturgie*, which the most part, even of the Ministers, hath condemned with blind obedience, before they "did see or read it. It might be sufficient for me to deny what "you peremptorily affirme against it, and its your part to "prove

"prove the *affirmative*; and your best *Probation* is your  
 "naked *assertion*, seconded with *railing* against all that will not  
 "believe you. But I pray you heare the Book speak for it selfe,  
 "and it shall purge it selfe of such calumnies, in the judgement  
 "of all indifferent men, and it will tell you that you are like  
 "Davids enemies; casting iniquitie upon it where you find  
 "none, and laying so its charge the thing it never knew, and so  
 "doe hate it without a cause.

First then, here it purgeth it selfe of all Superstition, at the  
 "first entrie of the booke, where it sheweth the *reasons why*  
 "some ceremonies are abolished, and some retained, in plaine  
 "words, sayings; *The multitude of ceremonies are rejell'd be-*  
 "cause of their *multitudes and superstition*. And in the cele-  
 "bration of the Holy Communion, it recommends the use  
 "of common bread. But wherefore? *for the avoyding of Su-*  
 "perstition, sayes the booke; so that at the very entrie, the  
 "booke is most carefull to satisfie all scrupulous people, thus  
 "telling them that it hates superstition as well as they. Again,  
 "if there were any thing superstitious in this booke, it must  
 "be enjoyed as a thing *necessary in it selfe, as unchangeable*;  
 "the not observing of it would be *dawnable*, as the breach of  
 "Gods Law. To all this the Book answers in the same place,  
 "that it *enjoyneth nothing in that manner, but what the Word*  
 "of God commands. And as for the ceremonies contained  
 "in it, it is so farre from esteeming them *things necessary*,  
 "that it placeth them in the ranke of *indifferent things*. The  
 "keeping or omitting whereof is but a *small thing*. sayes the  
 "booke: It sayes further that *those ceremonies are taken away*  
 "which were most abused, and did burthen mens consciences  
 "without cause, and that *those which remain are retained for*  
 "discipline and order. It tells that they are also *changeable*,  
 "and not to bee compared to Gods Law, whilst it sayes of  
 "them thus, *Upon just causes they may be altered and changed,*  
 "and therefore are not to bee esteemed equal with Gods Law.  
 "What can any man say more against superstition then is said  
 "by the booke it self? Therefore, its very likely that they have  
 "not read the booke, (as I am sure the most part have never  
 "done) or at least, have read it with an *evill eye*; who con-

demne it of *Superstition*, whereof it is most free.

II.

“As for the second, that it doth containe the *essentiall parts* of the *Masse*, read and see the contrary in the book it selfe, which doth keepe Christs *institution it selfe*, and *Pauls requestion of it*, in such sort, that I thinke no Church can celebrate the Sacrament with more *purity, sinceritie, gravity*, and none with more *Majestie* then by this booke. But let me speak a little for it. I pray you, Why are you so sparing? you may say as well, that it containes the *whole Masse*, as the *maine essentiall parts of the Masse*; for (if you have any Logicke, or naturall reason) you may so conclude: for where that is, which is essentiall to a thing, there the thing it selfe must be. But in this booke (say you) are the *essentiall parts of the Masse*, what doth hinder then, but that it hath the *Masse* it selfe in it? for, if it have the maine essentiall parts of the *Masse*, what doth it lack or want? not the *proper accidents*, for these do flow from the *essentiall parts*, and are *inseparable* from it. It can want nothing then of the *Masse*, unlesse it be *some common accidents*, which may be either *present or absent*, without any hurt of the *subject*. What boldnesse is this then to speak such a maine essentiall lye? Let me either see that the book maintaineth, that, *sub speciebus panis & vini*, the body and bloud of Jesus Christ is *bodily offered up* by the Priest, to God the Father, a *propitiatory sacrifice for the quick and the dead*; or else, lay your hand on your mouth, & speak no more.

III.

“Finally, since it hath neither *Superstition*, nor the *essentiall parts of the Masse*, how can it open a doore to *Papery*? certainly, it is purged from all such stufie, and restored to the ancient integritie, the least thing that might tend to *superstition* being thrust out of doore, as *Ammon* did *Tamar*, without hope of return: and if any superstition would dare to enter, as the *Sodomites* at *Lots* doore, the doore is so fast shut (by that which I have told you from the mouth of the book it selfe, in the beginning of the right use and abuse of Ceremonies) that they must despaire of any entrie.

“What needs all such uproare then without cause? such fearfull Schismes, such Dictatorial censures, and uncharitable verdicts, that they are all Papists, or Popishly affected, that

"that run not with you to mischief? Shew me but one *massu-*  
 "line reason (and lay aside wives tales) and I shall take it in  
 "place of many : & *erunt ultimi primi*, I shall redeeme my  
 "time with redoubling my course, and shall be so far from ap-  
 "proving the least point, which you shall shew to be Poperie,  
 "that for that one points sake, it shall get no more pitie then  
 "Samuel gave to Agag: *I shall rent it in pieces.*

"Reade over that which you have condemned with judge-  
 "ment, and not with prejudice, and I shall oblige my selfe to  
 "make good those particulars : First, that you shall never be a-  
 "ble to find any thing in it *contrary to the word of God.* 2. That  
 "it containeth nothing contrary to the practise of the Primi-  
 "tive Church, but which is most agreeable thereto, 3. That  
 "all the points which you condemne, are *not controverted* be-  
 "tweene our *classicall Divines* and *Papists*, but agreed upon  
 "on *both sides*, as things *not controverted.* 4. That there is no-  
 "thing in it contrary to our Confession of Faith in Scotland.  
 "Yea, which is much, you shall not shew me one Protestant  
 "Divine of any note or *eminencie*, even among the *Reformers*  
 "of Religion, who ever did condemne this booke of the least  
 "point of Popery: But on the contrary did commend it, and de-  
 "fend it against all peticie-preachers who refused it, as you do.  
 "Learned Bucer thus affirmeth, *In the Ceremonies of the English Bucer, Script.*  
 "Lyturgie, I have found nothing which is not taken out of the *Anglican con.*  
 "Word of God, or at least, which is repugnant to it so it be sa. *pag. 456.*  
 "wonderably understood. Calvin himselve perusing the *Lyturgie*, *Calvin epist.*  
 "declared that he found no fault in it at all; and wrote to the *200. fol. 336.*  
 "English Exiles at Frankford, who had made a rent and schisme  
 "in the Church, to be moderate and returne to the Church. *Vos*  
 "*ultra modum rigidos esse nolim.* I would not have you stiffe  
 "above measure; and bids them returne to Conformitie, and  
 "proponeth his owne opinion, in *Anglorum controversia*  
 "*moderationem semper tenui, cuius me non pariter.* In the  
 "controversie of England I have ever kept a moderation,  
 "whereof I do not repent: and was very much offended with  
 "those who would not yeeld in such indifferent things, for  
 "peace sake. It was Calvin with Peter Martyr who by many  
 "arguments perswaded Bishop Hooper to conformitie, espe-  
 "cially

"cially to put on the *Surpasse*, which he did. I might produce  
 "all the rest of those worthy Divines, *Beza, Melancton, Bullin-*  
 "ger, *Peter Martyr, Gualter, Zanchius*, who all of them con-  
 "demn your opinion & schismaticall practice, who had rather  
 "rent the body of *Christ Jesus*, then yeeld to any thing that  
 "doth not content your turbulent lusts: and therefore your  
 "praiers are turned into sin, while you pray the *Lord of heaven*  
 "truly and fully to inform his Majesty how farre this Booke is  
 "full of idolatrous superstitions and popish errors, as you affirm  
 "in your Protestation against his Majesties Proclamation. And  
 "it is no marvell that you condemne this *Booke of Common*  
 "*Praier*, seeing you have condemned your *owne booke of Com-*  
 "*mon Praier* made at your Reformation. The Ring-leaders of  
 "your faction condemne all *set Praier* whatsoever, all *set forme*  
 "of celebration of the *Sacraments & Marriages*. The praier  
 "which were read since the Reformation till this rupture, are  
 "now banished the Church, yea your Ring-leaders have bani-  
 "shed the *Lords Praier*, and say that those who use it make it  
 "an *Idoll*: and therefore in their praier it is never mentioned,  
 "to the great scandall & grief of many poor souls among you,  
 "who yet love it, because Christs command is when you pray,  
 "say, *Our Father which art in heaven, &c.* You Baptize cele-  
 "brate the *Communion*, not as you were wont to do, after the  
 "form set downe unto you at the Reformation: but every day  
 "after a *diverse forme and manner*, being *changeable* like the  
 "wind; so do you with *Marriage*. Thus you differ from your  
 "selfe like the *double-minded man*, who is *unstable in all his*  
 "*waies*; *wavering like the waves of the sea*, driven with the  
 "wind, & tossed. And what pleaseth you to day, displeaseth you  
 "to morrow. You do also daily coin new Articles of faith, as to  
 "beleeve *Episcopacie* to be *Antichristians*, and the *young Lay-*  
 "*elder* government to be that which Christ hath appointed in  
 "his Church. It is an *Article of your faith* to beleeve, that to  
 "receive the body and blood of *Jesus Christ*, in the humble ge-  
 "sture of *kneeling* is idolatry. It is an *Article of your faith*,  
 "that it is *Popery*, if the Church set apart a day for the solemn  
 "and thankfull commemoration of Gods love to the world,  
 "who so loved the world, that when the fulnesse of time was  
 come,

Jam. 1. 8.

Galat 4. 4.



" come, sent forth his Sonne made of a woman, made under the  
 " Law, to redeem them which were under the Law; that wee  
 " might receive the adoption of Sons. It is an Article of your  
 " faith, that it is Popery, if the Church doth set apart a day for  
 " the solemne and publike commemoration of the Passion of  
 " Christ, that the people may looke unto Iesus the Author and Heb. 12. 2.  
 " Finishe of their faith, who for the joy that was set before him  
 " endured the crosse, despising the shame. Its an Article of your  
 " faith, that it is Popery to give the Communion on Pasch day.  
 " Its an Article of your faith, that it is Popery, if the Church  
 " appoint a day for the thankfull remembrance of Christs A-  
 " scension into Heaven. Its an Article of your faith, that its Po-  
 " pery, if the Church appoint a day for the thankfull remem-  
 " brance of the Descent of the Holy Ghost on Whitsunday, to  
 " give gifts unto men. Its an Article of your faith, that the  
 " Service-book is Popish. Its an Article of your faith, that the  
 " Book of Canons (which directly overthrowes the Popish Su-  
 " premacie) and the High Commission are abjured in your  
 " Confession of faith. Its an Article of your faith, that it was  
 " the intention of those whom you call blessed Reformers, that  
 " all the foresaids, which you have in your Covenant abjured  
 " expressly, was abjured by them also as well as if it had bin ex-  
 " pressly set downe: which is the most ridiculous thing in the  
 " world; for intentio est actus immanens, which is impossible  
 " for any man to know, except it be revealed. And therefore  
 " since there is such difference among yourselves, every day  
 " bringing forth new dreames, since to you some things are  
 " sometimes indifferent, sometimes necessary good, sometimes  
 " necessary evil, sometimes a matter of faith, sometimes Not: I  
 " cannot but end this discourse with that of Hilarie in Appli- Hilar. lib. 3.  
 " cation to you. Faith is come now to depend rather on the time cons. Constant.  
 " then on the Gospel: our state is dangerous and miserable, that  
 " we have now as many Faiths as wills, as many doctrines as  
 " manners. Whilst Faiths are either so written as we list, or so  
 " understood as we will, we make every year & every moneth a  
 " faith, and still we seek a faith, as if there were no faith. This I  
 " would fain know of you, what faith at length you beleeveth you  
 " have changed so often, that now I know not your Faith. That



"is happened unto you, which is want to follow unskillfull bail-  
 "lers, ever disliking their owne doings, that you still put down  
 "that which you are still putting up. You subvert the old with  
 "the new and the new you rent asunder with a new correction:  
 "and that which was once corrected, you condemne with a se-  
 "cond correction. O wicked men, what a mockery do you make  
 "of the Church! onely dogs returne to their vomit, and you  
 "compell the Priests to sup up those things which they have  
 "spit forth; and doe you command them in their confession to  
 "allow that which before they condemned? What Bishops hand  
 "have you left innocent? What tongue have you not forced to  
 "falshood? Whose hearts hast thou not brought to the condem-  
 "ning of his former opinion? You have subjected all to your  
 "will, and to your violence. Thus Hilarius.

Jerom. in I. fol.  
 107.

"And therefore of those your new-coyned articles (especial-  
 "ly of your abjuring Episcopacy, and establishing Presbyterian  
 "discipline) I may wel say that of Jerom *Plantatio vestra non*  
 "*est vetus, sed novella est; non est de veteri lege, non de Prophe-*  
 "*tis, non de Apostolis, sed de novis magistris est.* Your planta-  
 "tion is not old, but a novelty, (for it is not three yeeres old) it  
 "is not taken out of the old Law, nor from the Prophets, nor  
 "from the Apostles, but new masters. And therefore, *adulter-*

cypr. lib. 1. c. 8.

"*rum est, impium est, sacrilegum est, quicquid humano favore*  
 "*instituitur, ut dispositio divina violatur.* Whatsoever is esta-  
 "blished by the fury of man, whereby the divine disposition is  
 "violated, is an adulterate, wicked & sacrilegious matter. And

August. lib. 4. de  
 Bapt. cap. 24.

"I hold that, as an undoubted rule of *Augustine*, *Quod uni-*  
 "*versalis tenet ecclesia, quodq; non Concilio institutum, sed*  
 "*semper retentum est, non nisi Apostolica auctoritate traditum*  
 "*reliquisse creditur.* Whatsoever the Catholike Church hath  
 "holden, & which was not institute by *Councils*, but ever kept  
 "in the Church, that is most rightly believed to be an *Apos-  
 "tolicall tradition*: and he brings for instances those holy daies,  
 "which your Covenant *abjures*, which hath ever been retai-  
 "ned in the Church from the Apostles daies. And albeit we  
 "could not prove *Episcopacy* from Scripture (as wee may very  
 "wel prove it, and is proved by those who defend the same) yet  
 "this unquestionable rule of *Augustine* will bee sufficient to  
 "prove

"prove it to be of *Apostolicall institution*; for you say it is not of  
 " *Divine institution*, and I say, it is not instituted by *Councils*:  
 " and yet all that are but little exercised in *antiquities*, shall  
 " find that *Episcopacie* was ever in the Church from the Apostles  
 " dayes, till this present time that it is called in question. And  
 " beside that rule of *Augustine*, consider that it is the *generall*  
 " *tradition* of the *Catholik Church*, that *Episcopacie* hath ever  
 " been in it, as an *Apostolicall institution*. And by this *generall*  
 " *tradition* of the *Catholike Church*, we are as certain, that it is  
 " of *Apostolicall institution*, as we are certaine of the *received*  
 " *number* of the *Canonick bookes* of *Scripture*: for we receive  
 " and take that number upon the *continued, generall tradition* of  
 " the *Catholike Church* of *Christ* from age to age. We reject and  
 " detest *particular traditions* of any *present particular Church*;  
 " such as are those of the *Church of Rome*, if they cannot shew  
 " those *traditions* to have been *generally received at all times*  
 " in the *Catholike Church*. But there is no *Protestant* that doth  
 " not receive *generall traditions* of the *Catholike Church*; such  
 " as is this, concerning the *definite number* of the *bookes* of the  
 " *Canonical Scripture*: and if I would assume a *schismaticall* ho-  
 " nor, I might with as good warrant deny, that there are so ma-  
 " ny *bookes* in the *Canon*, as the *Catholike Church* sayes there  
 " be; as you deny *Episcopacie* to be of *Apostolicall institution*.

Thus have I briefly shovne you the passages betweene the  
*Anticovenant* and *Covenant*, which I leave to your con-  
 sideration, and returne to my purpose. From this sweet har-  
 monie in the preceding points, especially of your *independ-*  
*ent power* in Church matters, there followeth another pa-  
 rallel by way of consequence, *viz.* that you may excommu-  
 nicate your King, if hee doe not obey the Acts and Constituti-  
 ons of your Assemblies. Thus you threatened King *James*, and  
 his *Councell* both, with excommunication, if he would not  
 execute your Acts of your Assemblies; and good reason, seeing  
 it is the *supreme judicatory*, and the King is a *sonne of your*  
*Church*, from whom he ought to take the *meaning*. And if hee  
 be refractarie, why may not the Assembly excommunicate  
 him, as *Ambrose* did *Theodosius*? And as I have said already  
 from your *Travels*, of your government, *His discipline*

VIII.



*omnes Principes, &c.* There is a necessity that all Princes & Monarchs should submit their Scepter, and obey this Discipline. Its your chief Commander in the Campreyall, Thomas Cartwright, being asked, whether the King himself might be excommunicated, answered, That excommunication should not be exercised upon Kings, I utterly mislike; and so do we also; yea, albeit they be not Hereticks themselves, yet if they do not punish such as their Pastors commands them, they may be excommunicate. *Pe- test ac debet Pastor regibus jubere ut puniant Hæreticos, & nisi fecerint, etiam cogere per excommunicationem.* The Pastor may, and ought to command Kings to punish Hereticks, & if they do it not, even to compell them with excommunication. But especially, *si sis Hæreticorum vel Schismaticorum fautor, receptor, vel defensor*; if hee be a favourer, receiver or defender of Hereticks and Schismaticks. If your Bishops be such men, is not this your Kings fault? your fault is, that you use but too much lenity, in not ascending from the *Myster* to the *Crown*; for this may stand very well with your Tenent and Ours, though Protestant Divines disclaim it: for your Buchanan teacheth you, that not only it is lawfull to excommunicate Princes, but that they should both depose him, and destroy him; for hee sayes, *Ministers may excommunicate Princes, and he being by excommunication cast into Hell, is not worthy to enjoy any life upon earth.* But truly, Knox & Buchanan are more rigid then we are herein; for howbeit, we grant that it's lawfull to excommunicate Kings, yet wee hold it not necessary that upon excommunication, either deposition or killing, should follow. Indeed by our common Tenent it will follow, that excommunication is an antecedent to deprivation or killing; but we do not hold that deprivation or killing of Princes is a necessary consequent, or effect of excommunication. For (say we) *quando talis effectus adiungitur, non est effectus ipsius excommunicationis, sed specialis poena simul cum excommunicatione imposita.* When such an effect is joyned to excommunication, its not the effect of it, but a speciall punishment imposed with it. But its wonderfull to see the wide difference between this our Tenent and yours, and that which Protestants hold; for they make the power of the supreme Magistrate *Archiepiscopis*, and subject unto it, all power civil & Ecclesiasticall.

Bellar. coniva  
Barclainm.

Arg. inst. moral.  
part. 2. l. 10.  
cap. 9.

Buchan. de jure  
reg. apud Scot.  
pag. 70.

Suarez. de censur.  
disp. 15.  
sect. 6.

So that, as in civill affaires they use the counsell and help of Politicians and Jurisconsults for establishing of Lawes, according to reason; so in Ecclesiasticall businesse, they use the help and advice of learned Divines for establishing religion according to Gods Word, which ought never to depart from their hands. And its most boldly said by them in the words of Bishop Davenant,

*Reges non ita astringuntur Episcoporum vel Theologorum suorum opinionibus, quin si adversentur legi divina (cujus oportet* Daven. de iur. quest. 19.

*reges studiosissimos & peritissimos esse) teneantur ex officio religio, veram religionem, illis omnibus licet reclamantibus, tueri, & subditis suis proponere* Kings are not so tyed to the opinions of their Bishops and Theologues, but if they bee contrary to the Law of God, (of the which Kings ought to be great studiers, and very well skilled) they are bound by their Kingly Office to defend the true religion, and set it before their Subjects, albeit all those Divines should cry out against it. But those men are Court Parasites, as your usuall word is; or as Baanus calls those that defend the Kings Supremacie, *regios adulatores*, King-flatterers. And I admire that Tertullian being under Heathen Emperours should be guilty of those flatteries, while hee sayes in a Court-like complement, *Reges in solius Dei potestate sunt,* Tertul. ad Scap. *quo sunt secundi, post quem primi, ante omnes & super omnes deos & homines*; Kings are only in the power of God, from whom they are second, after whom they are first, before all, and above all gods and men. But I like not to trouble my selfe with such men, but proceed to another head.

Which is concerning the power of your Discipline in temporal things, wherein is a question whether our, or your discipline, the chiefe Commander in the Camp, may have the greatest power. You do learnedly hold, that the Kings high Court of Parliament, cannot hinder you to make Lawes Ecclesiasticall, seeing your Ecclesiasticall government is independent. Yea, you doe hold, that your Assemblies may repeale and annull, even the Ecclesiasticall lawes that are confirmed in Parliament, so that upon your re-calling them, the sanction of the Parliament is nullified, and of no effect. Your own words are Emphaticall; *Albeit* Ibidem. *acts of generall Assemblies have ratified in Parliament, yet a generall Assembly may re-call those confirmed acts, which being*

Answer to the  
Marquess Ham-  
iltons Decla-  
ration.

Bell. de clericis,  
lib. 1. cap. 29.

Protestat.  
Novemb. 29.  
1638.

admitted, the civil ratification and sanction falls in consequence.  
Certainly, I dare promise you the Popes blessing for this most  
learned Thesis: for now a door is opened to let in all Popery, whe-  
ther the King will or no; so that I trust (as I said at the beginning)  
our Union shall be full. For since your Assemblies have such pow-  
er over Parliaments, as to admit all ecclesiasticall lawes confir-  
med therein (as you have done already with Episcopacy and the  
articles of Perth, which stand ratified and confirmed by divers  
acts of Parliament) then it shall be easie for you at any Assembly,  
when or where you will, to repeal and admit all the ecclesiasticall  
lawes ratified and confirmed by Act of Parliament in favour of  
the Protestant Religion: and to establish new lawes for our Ro-  
man Religion in stead of it, though the King, Parliament and  
Council should resist you. You have good reason for it: for as  
Bellarmine sayes, *Habet se potestas ecclesiastica ad secularem;*  
*quomodo Spiritus se habet ad carnem, quam regit, moderatur, &*  
*aliquando cohibet. Caro autem nullum habet imperium in spiri-*  
*tum; neq; illum in se dirigere, vel judicare, vel coercere po-*  
*test. Sic igitur potestas ecclesiastica, qua spiritualis est, ac per*  
*hoc naturaliter seculari superior, secularem potestatem cum opo-*  
*est, dirigere, judicare, & coercere potest, ipsam vero a seculari di-*  
*rigi vel coerceri nullâ ratione permittitur.* The ecclesiasticall  
power is to the secular power, as the spirit is to the flesh; which  
rules, moderates, and sometimes restrains. But the flesh hath no  
command over the spirit: neither can it direct, or judge, or re-  
strain it in any thing. So then the ecclesiasticall power which is  
spirituall, and therefore naturally superior to the secular, may  
direct, judge, and restrain the secular power when it is needfull.  
But by no reason is it permitted to be directed or restrained by  
the secular power: and therefore when your King did by his Pro-  
clamation discharge your Assembly at Glasgow, which ought to  
direct him, and not be inhibited or restrained by him, you did  
well to sit still, and admit divers acts of Parliament. And in your  
Protestation against the Kings Proclamation for raising your  
Assembly, as it was your wisdom not to enter into direct action  
with his Majesty, so it was your courage, to summon all the  
Lords of his Majesties Council who consented to the Proclama-  
tion to appear before the Parliament at Glasgow of May 1639. There



to be punished for giving the King *civill* counsel, viz. to raise the  
*Assemblies*. When the K. commands one thing by *Acts of Par-*  
*liament*, or by his *Proclamations*, you may protest against the  
 same, and command the contrary in your *protestations* and *Acts of*  
*Assemblies*: for as we say well, *potest aculeus prope foras ferre, aculeus*  
*est amplissima interdictio ubi non regis obedientia & obsequium* Autor lib. ad  
*nosro honoramus.* posse. Angl.  
 These that are set over us in the Church have fol. 336.  
 a very large power given them, even to interdict us, that we ho-  
 nour not our Ks. with our obedience. For the Council of Trent  
 commands all to receive the decrees with our regard to their *Prin-*  
*ces consent*, and denounceth *excommunication* in case of refusal,  
 requires an *oath of obedience*, approveth violence in rooting out  
 of heresie, & ordains the Inquisition for them. Therefore when the  
 King by his *Proclamation* did command that the *Covenant of*  
*K. James*, as it was in 1581. year of God, should be subscribed, you  
 by your *authority* did *prohibit* any to subscribe it, but will have  
 your own subscribed. For this cause in your *general Assembly* you  
 have set down *An act discharging subscription to the Covenant*  
*which was subscribed by the Kings Commissioner and Lords of*  
*the Council*: which his Majesty, in his marginall note, calls a  
*traitorous act*. You have another excellent *Act discharging all*  
*Printers in Scotland* to print any thing in *Scalesticall* affairs  
 without the warrant of *Jhonston* your Clerk. You have Acts also  
 concerning *mills, salt pans, and market dayes on Monday and*  
*Saturday*. And especially your Assembly hath adnulled his Ma-  
 jesties *Court of high Commission*: all this we see in the *Index* of  
 your Acts, & all is well done, though it encroach upon the *civill*  
*power*: for in *temporalibus* *Ecclesia non solum precipit, dirigit,* Odoard. VV. 8.  
*sed correct disponit, virtute potestatis gubernative.* in Sanctuar. ju-  
 things the Church not only commands & directs, but *restrains* & rii Pontif. 5. 6.  
 disposes by virtue of her *gubernative power*. And you know we  
 do not maintain a *direct power* in *temporal things*, but an *indir-*  
*ect power* *in ordine ad spiritualia*: for we stand not upon words,  
 when we are sure of the matter is self, and may bring all *tempora-*  
*lity* within the compass of our power. But I pray you, why did  
 you forget to adnulle the Acts of Parliament that doe ratifie the  
 Kings *Supremacy*, especially in *spirituall things*? since you have  
 adnulled other Acts of Parliament, why have you prejudged  
 your



your selves so much as to leave those acts for *Supremacie* uncancelled? If you had remembered the complaint of your holy brethren in former times, you would not have forgotten this; but as you have *de facto*, taken it away, so *de jure*, you would have declared the same an *unlawfull act*: for (as your predecessors said) If the King have *supreme power in causes Ecclesiasticall*, then there is nothing left of the whole antient forme of Justice and policies in the spiritua<sup>l</sup>l states; but a naked shadow.

Thinus addition to Holinshed, pag. 446.

X.

I goe onto a tenth Parallel; which is your dispensation with oaths, even with the oath of *Allegiance* and *Supremacy*, & with the oath of *Canonick obedience*. You will not upbraid us again with this, as if we were only *enemies* and *traitors* to Kings: For we dispen<sup>ce</sup> with no Subjects oath of Allegiance, so long as they defend the religion; but if they either fall from the religion themselves, or will not defend it by the civill sword, wee doe absolve subjects of their oath of *Allegiance*; as wee did in the holy League of France, tying all to us by covenant very like unto yours; and in the end, took up armes against the King: for Kings fall from their authority, when they fall from religion, as you say in your Covenant: *The Kings authority and true religion are so strittly joyned together; that they stand and fall together*. And therefore you do well to limit your obedience unto him, so long as he defends the Religion and Lawes, wherein if hee faile, by oath of Covenant you have made a mutuall band of defence against him; so that what is done to the least of you, shall be done to you all in generall and particular. And so it be shall doe any harme to the meanest Kitchen boy, you are all in generall & particular bound to take his part against your King. Now all this could not bee lawfully done, without a *Dispensation* and *Absolution* from your oath of Allegiance taken long before the Covenant. Our enemies say; that they who thus being absolved from their oath of *Allegiance*, doe take up armes against their Prince, will have such successe in the end, as *Rudolphus* Duke of Swevia (whom Gregorie the seventh absolved from his oath of Allegiance to *Henry* the fourth the Emperor,) received in battel against the Emperor, and hopes that they shall make the like confession as he did. For he being deadly wounded in the right hand, said to his company, *You see how my right hand is free*

He'mold in Chron Slavonum, cap. 29.

of

of a hurt, it is the hand whereby I swear to my Lord and Master, that I would never annoy him, that I would never lye in ambush to intercept his glory: but the Popes commands brought me to this, to breake my Oath, and usurpe an honour which was not due to me. You see, what end it is come to, I have received this mortall wound upon the hand that brake this Oath. Let them then who have incited us to do so, consider in what manner they urged us, for feare that we be not brought to the downefall of damnation, &c. But be not you troubled nor afraid of shadows: But let unity be earnestly recommended, as that which strengthens the cause, and will make you invincible. Your success hath been great hitherto, so that you may have confidence for the time to come.

Covenanters  
i form, for De-  
fensive. §. 4.  
& 2.

You have also dispensed with the Oath of Canonicall obedience: for I cannot thinke that you would exact of your Clergie the Oath of your Covenant, except you did first give them a dispensation for their former Oathes. For all have sworne the Oath of Canonicall Obedience, some once, some thrice, and all admitted since the yeare 1618. had sworne to Peris Articles, and present government of the Church; and now have taken the direct contradictory Oath, and *abjured them all*. And therefore it was not ill advised by you, to make an Act in your generall Assembly at Glasgow, Novemb. 1638. declaring the nullity of the Oath exacted by Prelates of intrants, and of their bonds of Conformity.

But here I must tell you, that you are gone a little beyond us in your dispensation with the Oath of Allegiance to your King, and taking the Oath of mutuall defence against him: for according to our practise, you ought by all meanes endeavoured to recall him from his errors, and being obstinate, then to excommunicate him: for as our *Toler* sayes well, *Licet sit notorium crimen principis, non absolvuntur vassalli à juramentis* (ut bene dicit Cajetanus) ante denunciationem ab Ecclesia: quâ factâ, non solum sunt absolvi ab obedientia, sed tenentur non obedire, nisi forte propter periculum vita, vel damnum bonorum temporalium. Albeit the crime of the Prince be notorious, yet the Vassals are not absolved from their Oath (as *Cajetan* sayes well) before the sentence be denounced by the Church: which being done, they are not only absolved from



Emanuel Sa in  
voce Tyrannus.

obedience, but also are bound not to obey, except perchance for danger of their life, or losse of temporall goods. And Emanuel Sa sayes the same. *Tyrannici gubernari, iusto acquisito Dominio non potest spoliari sine publico iudicio: lata vera sententia, potest quisque fieri executor. Potest autem depoeni a populo etiam qui illi iuraverat obedientiam perpetuam, si moniti, non vult corrigi.* A Tyrant that ruleth tyrannically, cannot have his justly acquired Dominion taken from him, without publike judgement: but the sentence being given, any man may be the executioner, and he may be depoe'd by the people who have sworne perpetuall obedience unto him, if after admonition he will not be amended. And then it followeth clearly which Suarez saith, *Si subditi juramento soluti sunt, quavis rex ille prodicionem vocet, omnisq; regni aut rēipublice conspirationem, revera tamen talis non est, sed iusta defensio, vel iustum bellum, seu supplicium.* If the Subjects be absolved from their oath, albeit that the King call it treason, and a conspiracie of all the Kingdome and Common-wealth, yet certainly, it is no such thing, but a just defence, or just warre, or punishment.

Suarez lib. 5.  
cap. 3.

Philopat. 2. pag.  
109.

But I must crave your pardon for saying, that you went beyond us; for there are some of us as hot-blonded as your selves. *De fide certum est quicunque Principem Christianum a Religione catholica deflexeris, & alios avocare volueris, ex illorum statim omni potestate & dignitate, idq; ante praelatum Papae sententiam, posseque & debere subditos, si vires habeant, istiusmodi Hæreticum ex hominum Christianorum dominatu episcopo.* It is certainly a matter of Faith, that whatsoever Christian Prince shall depart from the Catholike religion, and shall withdraw others, doth immediately fall from all power and dignity, even before the Popes sentence be given; and that the Subjects may, and should (if they have strength) cast forth such an Heretick from the dominion of Christian men. To this purpose, your Reformer Knox layes well. *If Princes be Tyrants against God and his Truth, their Subjects are free from their Oath of Obedience.* And in his History of Scotland, pag. 343. he sets the Nobility on work, saying. *God hath appointed the Nobility to bridle the inordinate appetite of Princes, and in so doing, they can-*

Knox to Eng-  
land and  
Scotland, fol.  
78.

not be accused, as resistors of Authority. And againe, *It is the Kings Appeal*  
*duty of the Nobility to repress the rage and insolence of Princes,* fol. 33.  
 and then, he conjoyne the Nobility and the people together  
 against the Supreme Magistrate, saying, *The Nobility and* *Ibid. fol. 28. &*  
*Commonalty ought to reforme Religion, and in that case may re-* *30.*  
*move from honours, and may punish such, as God hath condem-*  
*ned, Deut. 12. of what estate, condition, or honour soever.* For as  
 he sayes well in the same place, *The punishment of such crimes*  
*as touch the Majesty of God, doth not appertaine to Kings and*  
*chiefe Rulers onely, but also to the whole body of the people, and to*  
*every member of the same; as occasion, vocation, and ability shall*  
*serve to revenge the injury done against God. I will not spend*  
*time to shew this by your practises against Queene regent,*  
*who did oppose your course, how by M. Knox and his fol-*  
*lowers, an Oath of Confederacie was taken: and the Nobility* *Knox hist. of*  
*threatned to joyn with you under the paine of excommunication,* *the Church of*  
*pag. 272.* Then an imperious letter was written to her Maje- *Scot. pag. 217.*  
 sty, that if she should hinder their reformation, *\*They should* *Ibid. 265.*  
*be compelled to take the Sword of just defense: and protested, that*  
*without the reformation which they desired, they would never*  
*be subject to any mortall man.* And last of all, They deposed her  
 Majesty at the Councell of our good friend, M. Knox, by a *pag. 378.*  
 formall act penned by M. Knox, and set downe in his History  
 of the Church of Scotland. And you do well (as you say in  
 your Covenant) to follow the laudable example of your Progeni-  
 tors, as dutifull children, according to that of the Wiseman.  
*Hear, ye children, the instructions of a father, and attend to know* *Prov. 4. 11*  
*understanding: for I give you good doctrine; forsake you not my*  
*law.* And our worthy Father. Marius hath shovne you a  
 ready way, which you, as dutifull Sonnes, have hitherto di-  
 ligently followed. *Non dissimulandum esse, expeditam autem* *Marian. lib 6. de*  
*maxima, & tutam viam esse, si publici conventus facultas de-* *reg. cap. 6 pag.*  
*tor, communis consensus, quid statuendum sit deliberare, fixum ra-* *19.*  
*tionemque habere quod communis sententia steterit. Monendus im-*  
*primis Princeps eris, atque ad sanitatem revocandus, &c. qui si*  
*medicinam respuat, neque spem ulla sanitatis relinquatur, sen-*  
*tentia pronuntiata, hocbis reipublica ejus imperium destruat*  
*primum. Et quoniam bellum necessarius concitabitur, ejus defen-*  
*dens.*

*lendi consilia explicare, expedire arma, pecunias in belli sum-  
 prius imperare populis: & si res feret, neque aliter se respub-  
 lica suori possit, eodem defensionis jura, ac verò potiori au-  
 thoritate & propria, principem publici hostem declaratum*  
**FERRO PERIMERE.** This is not to bee dissimbled,  
 that it is the most expedient and safe way, if a publike  
 meeting may be granted, to deliberate what shall be done by  
 common consent, to hold that as firme and sure, which shall  
 be concluded by common consent. First of all, the Prince  
 is to be admonished, and to be brought to his wits againe,  
 &c. If he reject the medicine, and no hope of his recovery  
 be left, when the sentence is passed upon him, the Common-  
 wealth may first refuse his command; and because of necessi-  
 ty, there will be a stirring up for warre, they may unfold  
 their counsels for defence thereof, and shew that it is expedi-  
 ent to have armour, and to command the people to advance  
 moneyes for the charge of the warres. And if the matter  
 will suffer, and the Common-wealth cannot otherwise de-  
 fend it selfe, with that same right of defence, but with a bet-  
 ter authority, and peculiar of their owne, they may kill the  
 Prince, being declared publicly an enemy.

You have followed this counsell so full, that you have pra-  
 ctised it to the last comma; yea, till you come to the last two  
 words, **FERRO PERIMERE.** At which, the *Anticri-  
 nanter* cries out with a shout, *God save the King, let his soule  
 be bound up in the bundle of life.* Let this dreame of *Ferro per-  
 imere* be to them that hate him, and the interpretation there-  
 of to his enemies.

\* To conveye  
 them from *Dan*  
 even to *Beer-  
 sheba.*

First of all, you sent from *Edinburgh*, thousands of letters  
 to all corners of the kingdoms for a \* *publike convention*;  
 then by the *common consent* of all that appeare, your Cove-  
 nant (made by the chiefe men of the confederacie) was *sworn*  
 and *subscribed*, and all of them (bound not to give obedience  
 to the King) but to hold sure and firme, what should be  
 thought *good by common consent.* Your admonitions, suppli-  
 cations and protestations have beene multiplied, but all in  
 vaine: for, as you say in your protestations, he is so farre from  
 acknowledging those things to be *unlawfull*, which you

have



have condemned; that in his Proclamations he holdeth the  
 plaine contrary opinion; and only doth remove them, as they  
 say, for the hardnesse of your hearts; and to preserve peace in  
 the Land. And therefore, since he rejects your medicine as  
 poyson; Is there any hope of his recoverie, that is; that ever  
 he shall be of your judgement?

And as for *Latitudo sententiae*, though it be not done formally,  
 yet it's done very materially, in every corner of the King-  
 dome. It's a remarkable sentence past by one of you, preach-  
 ing upon some text of the Prophet *Zacharie* (though it may  
 be said, that his Commenter was from *Sampson*, 16) *The Lord*  
*hath forsaken our King*; and given him over to be led by the Bi-  
 shops, the blinde head of Antichrist; who are bot begles, hunting  
 for the blood of Gods Saints. And another preached as well, up-  
 on the 1 Cor. 10, 11. Where he told, that they of the holy Co-  
 venant were like *Israel* at the red sea, and *Pharaoh* and his Host  
 coming upon them. Another was as forward as any of them;  
 When he compared the King to a wicked *Italian*, who de-  
 lighted to kill men both in soul and body. Another that he might  
 hinder the people to subscribe the Kings Covenant, preached  
 unto them, *That the Kings offer of the Covenant to them was,*  
*like Iahbs salutation of Amasa*, *which took him by the beard*; and  
*said, woe isbont well my brother*, *which then strabbed him in the fifth rib*.  
 And M. Cant (whom for honour sake I name) his Sermon at  
 Glasgow is knowne to all our Societie, he prayed God to take  
 away the Kings idolatry, and said, that the devout Saints in Eng-  
 land had their necks and their ears slit for the profession of the Gos-  
 pelt. I might be infinite in this point, but because it is so well  
 known, I spare further instancing.

The next point is *Detractionis imperij*, this you have done  
 excellently, by not only refusing obedience to his *Lawes* civil  
 and ecclesiasticall, and to his *Proclamations*; but also by contri-  
 vally protesting against him, and exhorting all to stand to the  
 Covenant. You have also kept your counsell of war, provided  
 Armour, laid taxations on the people to defray the charges;  
 and the King is publick hostie declaratus, publickly declared to  
 be your enemy by the ministrie; pressing them to Armes by  
 your learned informations; and have taken all his Castles and

R. B.

D. E.

H. R.

G. Y.

Protst. at  
Edinburg. 12.  
Decemb. 1938

Buch. de fere  
reg. apud Scot.  
pag. 40.  
Suarez, lib. 6.  
S. 6.

Strength from him; and say that they are the hopes of your  
owne kingdom, which you will keep your selves. And last-  
ly you are come so neere to *Ferro perimere*, that you have met  
him with offensive armes. But I pray you, what made you  
stand here? what made you make a period, where was no  
comma? Can you think it unlawfull to kill a King, and yet  
set your muskets, pikes, and Canons before the face of a King,  
and shoot at randome? it cannot be, that you have learned  
*Knox* and *Buchanan* so ill, and you deserve no reward. Let  
that golden sentence of *Buchanan* never be forgotten. Whiles  
he saies, *It were good that rewards were appointed by the people,*  
*for such as should kill tyrants, as commonly there is for those, that*  
*have killed either Wolves or Beares, or taken their whelps.*

Your case was, that which is supposed by *Suarez*. *Si suppo-*  
*natur rex aggreduens civitatem ut illum injuste perdat, & eum*  
*interficiat, vel quid simile, tunc certe licet hic principi resistere, ni-*  
*am occidendo illum; si aliter fieri non possit defensione: cum quia si*  
*pro vita propria hoc licet, multo magis pro communi bono, cum*  
*etiam quia civitas ipsa tunc habet justum bellum defensivum,*  
*contra injustum invasorem, etiam si proprius sit rex.* If it be sup-  
posed that the King is comming against a citie, unjustly to  
destroy it, and to kill the Citizens, or any such like thing,  
Then certainly, they may resist the Prince, even killing him,  
if they cannot otherwise defend themselves: both because, if  
this be lawfull to be done for a mans owne life, much more  
for the common good, and also because the citie it selfe hath  
then a just defensive warre against an unjust invader, albeit  
he were their owne King. This *Thebes* hath bene well stu-  
died by you, for it is the ground of all your learned argu-  
ments for warre.

But now since his Majestie is returned backe againe with  
his army, and this first storm is gone without hurt, be not you  
idle, but labour for some friends at Court who may inform  
you of his Majesties Proceedings. And if you send any to court,  
let that be ever one of your instructions, which you gave  
to the Earle of *Dunfermling*, and the Lord *London*. *To have*  
*frequent and sure advertisement to you turne affaires too, with their*  
*advise, strength.* And be still upon your guard, and see the *Flac-*  
*cinian*.

Novemb. 2.  
1639.

civilian counsell take place with you (if you heare that he shall refuse to approve of your proceedings) so affright him with the terror of insurrection againe. And desire all that are doubtfull and scrupulous of this matter to read *Knox Historie and Buchanan's*, where they shall finde our doctrine very cleare. The peoples power is great. *Populus vero est praestantior & melior*, &c. The people are better then the King, and of greater authoritie. For the people hath the same power over the King, that the King hath over any one person. *Populus ius est ut imperium cui vult deservat*, the people have power to bestow the crowne at their pleasure: its not birthright, nor succession, nor propinquity of blood that must be respected. Therefore *Knox* wrote to England and Scotland; Its not birth-right only, nor propinquity of blood; that maketh a King lawfully to raigne above a people, professing Christ Jesus. Let his Majestic know that you are no Dunces, but men of learning who know the greatness of your power, and the smallness of his, notwithstanding of the flatterie of Court Parasites.

*Such. de iure  
reg. pag. 61.  
Idem pag. 50*

*fol. 77.*

But before I end this point, I cannot but admire why you have not continued your Parliament even to the end, but suffered his Majestic to adjourne it; you profess that you follow the laudable example of your predecessors, but if you doe as they did 1560. you would not grant his Majestic a Negative voice, nor suffer the Parliament to be adjourned, but to have done with it as you did with the Assembly at Glasgow, Novemb. 29. 1638. to continue it to the end, and thus for the fashion to have sought his Approbation: for the reason is alike, as your assemblies are above him in spiritualibus, so are your Parliaments in temporalibus, and may bee holden though there bee neither Sword, Scepter, nor Crown there. For as *Knox* saith, those things were rather pompous and glorious vaine Ceremonies, then any substantiall points of necessity required to any lawfull Parliament. And therefore after you had kept that Parliament of your own accord in anno 1560. for the fashions sake, you send to the King of France and your Scotch Queene his wife, to desire them to ratifie the same. But upon their refusal you spake as it became you, of their ratification. *We little regard it, or yet doe regard: for all that we did was rather to*

*Knox hist. of  
the Church of  
Scotland pag.  
502.*

*Idem pag. 500.*

*seen*

Novemb. 2.  
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Shew our cheifull obedience, then to beg of them they strength in  
our Religion. If you goe not thus farre, you come short in  
following the laudable example of your Progenitors. And  
yet when I consider the instructions given by the body of  
the Parliament to the Earle of *Dunfermling*, and the Lord  
*London*, I perceive that you are not a foot behinde your Pro-  
genitors, seeing you will not grant it to bee in the  
Kings power to prorogate the assembly, except yett all  
consent unto it, for your sixth Article of the instru-  
ctions is thus. *Item, If the King will not condescend to goe on pre-  
sently in Parliament, that the King prorogate the Parliament  
with consent of the States, according to the conditions which you  
have.* I see further, that if he prorogate the assembly, it must  
not only be with your consent, but also hee must grant your  
petition sent to his Majestic, by the Earle of *Kinnell* from the  
Parliament, before you will grant to any peaceable conclusi-  
on or prorogation of the Parliament: for your sole Argument  
to have your petition granted in is these words. *Without this  
point be granted, it is not possible to make a peaceable conclusion, or  
that they can rest satisfied with the prorogation of the Parliament.*  
And lest that the people should rest satisfied herewith, and  
your *Democracie* take no good successe, the Ministers would be  
exhorted to doe their part, not to suffer the people to settle  
upon their dregs, but to hold them in perpetuall motion till  
it end, to your perpetuall quietnesse. This was the practise  
of the zealous Ministers your Predecessors in the dayes of  
Queene-Regent, *Queene Mary*, and in the tender age of King  
*James*, who did both in private and publike oppone them-  
selves to authoritie for the maintenance of our tenents con-  
cerning the civill Magistrate, and our other Prerogatives.  
This made King *James* our common enemy, speake the truth  
in exceeding harsh termes, while he said, *E ministerio hominu-  
rum nonnulli precipites, ignes, audaces, in hac humanarum divina-  
rumq; rerum confusione, tam gratiosi apud plebem facti sunt, ut  
de gustata dominationis dulcedine, ceperunt Democraticam respub-  
licam sibi somniare, & primo avia, deinde matris mee subver-  
sione elati (& nimirum blandiebatur ijs successus) postremo pupi-  
larum mea aetate ad Democratia suae stabilitatem diu abusi, jam*  
*potesta-*

*Vasilic. de reu.*  
pag. 147.

potestatem tribunitiam spe certa deoraverant: ut in populari re-  
publica cum plerumque, quod vellent facile circumducerent, omnium  
negotiorum momenta soli temperarent. Itaque nulla in mea pupil-  
lari aetas vel post seditio contigit, quin hos homines sui furoris &  
amentia patronos seditiosi facere conati sunt. Crebra adversus me  
in tribunicijs concionibus calumnia spargebantur, non quod crimen  
aliquod desymmassem, sed quia rex eram, quod omni crimine pejus  
habebatur. Some head-strong, fierce, bold men of the Ministers  
in this confusion of humane and divine things, became so  
gracious with the multitude, that having tasted the sweet-  
ness of government, they beganne to dreame to themselves  
a Democraticall forme of the Common-wealth. And first  
being puffed up with the overthrow of my Grand-mother:  
and secondly, of my owne mother, (and truly their success  
flattered them :) Last of all, having long time abused my ten-  
der age for the establishing of their Democracie, they had  
already by an assured hope fully taken to themselves a tribu-  
nitiall power: that in a popular Common-wealth, they a-  
lone ruled all business of moment, seeing they might easily  
leade the people, whither they pleased. And therefore, no  
sedition hath hapned either in my tender age or afterward,  
wherein the seditions did not make those men (the Ministers)  
the patrons of their furie and madnesse. There were frequent  
calumnies scattered abroad in their Tribunitiall sermons a-  
gainst me, not that I had committed any crime, but because I  
was a King, which was esteemed worse than all crimes. Indeed  
I finde our Father *Becanus* telling the same, that you are ene-  
mies to Monarchie, in the example of *Queen Mary*. *An non Se-*  
*renissima Maria, Strenissimi Jacobi mater habuit primatum*  
*temporalem in Scotia? omnino habuit.* *An non per vos de facto*  
*privata est? Nemo dubitat.* Had not the most illustrious  
*Queen Mary*, the mother of the most excellent King *James*,  
the Supremacie in temporall things in Scotland? [for neither  
you nor we will let them have it in spirituall things] certainly  
she had it: but did not you deprive her of it? no man  
doubts of it.

*Becan examen.  
Concord. Angl.*

I will follow out then another paralell, and that is, *De*  
*caca obedientia*. Of blind obedience, which we both require



now of our people. Your Covenant was mightily called in question, even by the Commons, and yet you forced them to swear, and subscribe it upon your bare word; telling them, that since the Church men have sworn and subscribed it themselves, that the Commons ought to do it, *and follow their Leaders, whom God at this time hath largely furnished with courage and counsell, for the good of his Kirk and Kingdome.* I heare, that the things which you have condemned in your generall assembly, where in the judgement of the common people of a contrary nature; but now, having in their Covenant sworn in judgement and *praisise*, to follow the determination of the first generall assemblee that should be kept, they are forced to forsake their owne judgement, and embrace the contrary, by vertue of the power of the generall assemblee. To this purpose we say: The people are to subject to their Leaders, that if they erre in defining any doubt, the people *\* vi regimini*, by the force of our government over them, ought to erre. For in this blinde obedience, *\* requiritur proprii voluntatis & iudicii abnegatio, mancipatio & in potestatem superioris deditio.* There is required the denyall of our owne will and judgement, and a giving our selves over, as slaves in the power of our Superiours. To this purpose your *Andrew Caus* (whom I name out for honours sake) answered as he was very able to doe, to those who would have heard of him some reasons for the subscription of the Covenant, which he so earnestly recommended in *Glasgow*, and never brought a reason for it; he told them true, that they must *deny learning and reason, and helpe Christ a list.* And our ever honoured Generall, the first founder of our Society, *Ignatius Loyola*, tels us that *Prudentia est imperantis non obediens.* Wisdome belongeth to the Commander, not to the obeyer. And therefore his ordinance is this to his followers. *Statuere debetis vobiscum quicquid superior precipit ipsius Dei praeceptum esse & voluntatem, atq; ut ad credenda quae fides catholica proponit, toto animo assensuq; vestro statim incumbitis sic ad ea facienda quaecumq; superior dixeris, cetero quodam impetu voluntatis parenda cupida, sine ulla prorsus disquisitione feramini.* You ought to resolve with your selves that whatsoever your Superiour commands you, is the command and will of God him-

\* Col. q. R1.

Col. q. R1.

Col. q. R1.

Col. q. R1.

Col. q. R1.

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himself. And even as you without delay yeeld with full mind and assent to believe those things which the Catholike faith propones, so you ought to be carried to the doing of whatsoever your superiour shall say, with a certain blind force of a will, that is desirous to obey. So said your *Care* in that same Sermon at *Glasgow*, while he told the people, to whom he recommended the Covenant, *That he was sent to them with a commission from Christ to bid them subscribe the Covenant, which was Christs contract, and that he himself was come as a Weaver to them for the bridegroom, and called upon them to come to be hand-fasted by subscribing that contract.* And told them plainly, *that he would not depart the town, till he got the names of all, who should refuse to subscribe that contract, of whom he promised to complain to his Master.*

I have yet more matter of congratulation: for, whereas formerly you did hold that Ecclesiastical laws do not bind the conscience, you do well now to maintain the contrary. And therefore you have deservedly deposed, & thrust from amongst you, those ministers, who only offered to suffer your laws bind the outward man, and to conforme with you in *practise*, but would not covenant with you, nor swear to be of your judgement. As for example. They promised to sit at the receiving of the Communion, as you do sit on your tail, and thus would conform in *practise* with you, but they requested you not to burden their consciences, to believe sitting only necessary, and that kneeling is *Idolatry*. The like may be instanc'd in all the rest of the matters controverted amongst you. Since they would therefore conform in *practise*, and only differ in judgement; why might not you compell them to subscribe the covenant, and make them swear with you before God and the world, *that they were convinc'd in their consciences of the lawfulness of such things?* The Scripture bids compel men to the wedding, neither need you regard them, who call your holy violence a *Spanish inquisition*.

Furthermore, I am confident that you shall not bee such enemies to our *works of Supererogation*, as formerly you have beene: For when the King urged you to subscribe the confession of Faith, you refused it, drawing your reason from the very ground, which hath produced all our *works of su-*

XII.

XIII.

pererogation, which is this; *That a good worke, which is done of a mans owne accord, is more excellent then that which is done by command of a Superiour, as you reason learnedly in your protestation in September 1638. and so conclude, that you have done a more sincere worke, and acceptable in covenanting without authoritie, than if you should do it now at the command of your Superiour: for, (as you say) thus doing, the more libertie, the lesse hypocrisie, and more sinceritie hath appeared. If this ground of yours be removed; then both your Covenant; and our Evangelicall Councels will perish. And yet the Anticovenanters will say, that the Scripture calls him the good servant that doth his Masters will: and whosoever do more than they are commanded by their Masters, get *Africanus* thanks: *Non amo nimium diligentes.**

## XIII.

I thought to have congratulated with you, that you are most like unto us in *Equivocation*; for your own ends, to perswade the people to believ, that wch your own heart knoweth to be most false. As for example, to perswade the people before they did subscribe the covenant, that it is for defence of the King; against whom (you say) no man is bound by the covenant to rise up in defensive arms: and that you are only bound to suffer, if his Majesty were to invade you. But when they have subscribed, then you tell them that they must provide armour, to resist the Kings comming to invade you. This made many poor simple men complain, that they were wronged, and that they would at least be *perjured*, if they should do so. Yet the Scripture is plain for such equivocation: for when the army sent by the King of *Syria*, came to *Doshan*, where the Prophet *Elisba* was to fetch him to the King, the Prophet came out to them, and said, *This is not the way; neither is this the city, follow me, and I will bring you to the man whom you seek. But he led them to Samaria*, the quite contrary way. But here is the difference between you and the Prophet, that when he had misled them and brought them to Samaria, he did not detain them as captives from their Masters, but said, *Set bread and water before them, that they may eat and drinke, and goe to their Masters.* But you doe not so, but keepe them in the net, in the which they are taken, that they cannot escape; but must joyne with you

2 King 6.19.

you against their Master: to whom they shall not returne, but  
 with defensive armes; such as are not shield and buckler, but  
 pike, musket, and canon. I commend your policie herein, for  
 you know, that the King doth not thinke, that the common  
 people did ever aime at the contents and consequents of the Co-  
 venant, and so doth not impute any disloyalty unto them; and  
 when he sees that you have them so close tied unto you, they  
 become your buckler and defensive armes; for whose sake he  
 hath spared you, whom he thinks to be heads of a faction, a-  
 gainst him, so that here *multitudo sociorum parit impunitatem*  
*criminum*. And to speak the truth, seeing he condemneth your  
 zeal to religion, as it is, *non rebellion* against him; and yet hath  
 given you such way, without curbing your course in the be-  
 ginning, we cannot but say, that his innate Love to his an-  
 cient Kingdome, wherof he hath given plentifull testimonies,  
 hath brought him to this strait; that he hath neglected his  
 Fathers direction, which he was taught by experience, and  
 which King Charles will teach his Son by a double example.  
 The direction was this, *Si ab initio clementiam ostenderit, crescit*  
*in immensum delinquentium numerus, crescit tui contemptus. Et*  
*quod cupire valueris, major erit scintilla quam infinitum numerus,*  
*ut promptum erit discedere: unde facere oportet ut initium punit.*  
*At quia multos perdes invidios, quos tempestiva paucorum pena*  
*servare possis. Tu vero ex exemplo potes hic esse cautior, nam o-*  
*go cum mansuetudine mea institissem populum trahere ad legum*  
*obedientiam; contra accidebat omnia plena facta sint tumultibus.*  
*Ego vixi, pro mercede ne grates quidem retuleris.* If at the be-  
 ginning thou shew clemencie, the number of delinquents  
 will greatly increase, and the contempt of thy selfe will in-  
 crease: and when thou wilt punish delinquents, the number  
 of the guilty will be more than of the innocent, neither shall  
 it be ready for thee to discern, whereat thou must begin pu-  
 nishment. And so thou shalt destroy many against thy will,  
 which thou mightest save by the timely punishment of a few.  
 In this point thou maist be more warie by my example: For  
 when I had purposed by meeknesse, to draw the people to the  
 obedience of the laws, the contrary happened; so that all was  
 filled with uproares. And as for me, I got not so much as  
 thanks for my reward.

But go you on, and that you may more and more perswade them to adhere unto you, tell them, as you doe, that if they shall come under the Kings power, he will utterly destroy them; and that his Proclamations and promises are not to be regarded, since in your judgement he hath broken the oath at his Coronation, when he swore to God to defend his truth: but would now, if you did not resist him, destroy the religion, the laws and liberties of this Church and Kingdome, as your Protestations and Informations for warre do fully shew.

It was also a notable Equivocation, whereby you thrust the simple people from subscribing the Kings Covenant, commanded by his Majesty to be subscribed, as it was professed in *anno* 1581. and not according to your new interpretation added unto it. For in the 1581. it was a Covenant drawne up at his Majesties speciall Command, and by his speciall authority, the oath and subscription was prescribed to his Subjects, and so they swore according to the meaning of the King, that was the exacter of this Oath. So that while his Majesty requireth it now to be subscribed, as it was professed then, he doth it in opposition to this present time, wherein you have put a new Commenter upon it, directly contrary to the meaning of King James, who first prescribed it. And it's too evident that Jesuitisme and Puritanisme were both odious to him, and that it was his chiefe labour (as he sayes himselfe) to hold up that which you are casting down, so that one of you doth not erre, while you call him your enemy *in superlativo, infestissimus hostis*. But you did hinder this subscription by a most excellent Equivocation, while you say, *That you would be guilty of mocking of God, and take his name in vain: and as we were not to multiply miracles on Gods part: so ought we not to multiply oaths and covenants on our part, and thus to play with oaths, as children do with toys*. Thus the people who were with-holden from the Covenant, thinke that all was true, which you said, not observing that it was an Equivocation: and also a *pla frans*: for if they had but observed your practice, they would have seen it contrary to this reason of yours; for how oft have you sworne and subscribed your own covenant? At *Edinburgh* where you made it, it was sworne and

Protest. Sept.  
1618.

Reas. 2.



and subscribed by you; when you came home to your Parishes, it was reiterated solemnly by you; when you went to other Parishes, you did, as good examples to them, renew it againe and againe; and thought if no *mocking of God, nor multiplying of oaths, or taking his name in vaine.*

But I observe another notable Equivocation, which is so profound in one part of it, that I think we must be your disciples to learne it: while you say, *The swearer is not bound to the meaning of the prescriber of the Oath, nor to his owne meaning; but is obliged to the reality rei iuratr.* I am sorry that you were put to this strait, to finde out this evasion. The truth was (as I perceive) that your affrighting them *with mocking of God, and taking his name in vaine*, did not hinder, but many thousands did subscribe after the Lord Commissioner, and Lords of Counsell. And this oath being taken, as it was in the 1581. yeare of God, when King James exacted it, it is too evident a consequence, that all that have taken this oath, are so farre from abjuring Episcopacie and the Articles of Perth, &c. that by the contrary, they are obliged to defend the same: So that they may say with King James, *Mihi principium labor est dejectos episcopos restituere. & Puritanorum anarchiam expugnare.* Now, though in your protestation against the subscription of it, you made it one of your reasons why you could not subscribe it, because it was to be exacted according to the meaning of the exacter, which is King Charles, Heire of his Fathers opinions, as well as of his Dominions: yet since it is subscribed by many, according to the meaning of the exacter, you remove that rub, by saying, that they are not bound to swear and subscribe according to the meaning of the prescriber of the oath. This is well, for then, when any taketh an oath, he may swear, not according to the exacters meaning, but according to his owne; and so none needs to know what we swear.

But the subscribers will say, we took the oath according to the meaning of the *prescriber*, and both our meanings, both who did *exact* and *take* the oath, was, that Episcopacie and Perthes articles were not abjured. To this you answer, that they are not bound to take it according to either of their meanings,

Answer to the  
Marquess of  
Hamiltons Declaration.

Protest. Sept.  
1638.

things, but according to the realistic *rei iurata*. If it be so, neither the exacter, nor the taker of the oath did know what they sware and subscribed unto. If this be to sweare blinde obedience, I approve it, if not, I will be glad to be farther made perfect in equivocating: for I can finde no third, but either the oath must be taken according to the meaning of the exacter, or of the taker.

But I take your meaning to be, that that oath of the *Kings Covenant* ought to be taken, as we thought to have done with the *Oath of allegiance* taken by *Romane Catholikes* in *England*. The King with his Councell used all the wit and prudence that could be had, to cause them to take the oath without any *Equivocation*, or *mentall reservation*, and that they should take no *dispensation* from the *Pope*, for taking such an oath: so that in this case, it was made so cleare, that both the prescriber and the taker of the oath could not differ, but be of one mind. But our *Pascenius* did laugh this diligence to scorne, and found out a prettie way to elude such an oath, by telling them, that if the *Pope* did dissolve that oath, and declare it unlawfull, they were no more tied to such an oath.

*Pascen. Respon.  
ad Ep. i Monitor.  
Iacob. Reg. tit. B.  
2. 3.*

*Vide (inquit) in tanta astutia quanta sit simplicitas, juramentum tot circumstantiis comexuisse existimabat, ut salva conscientia, nulla ratione à quoquam dissolvi possit. Sed videre non potuit, si pontifex juramentum dissolveret, omnes illius nexas, sive de fidelitate Regi præstanda, sive de dispensatione non admittenda, pariter dissolutos fore. Immo aliud dicam admirabilius, juramentum si injustum aperiè declaratur, neminem obligat, sed ipso facto nullum est. Regis verò juramentum injustum esse ab ipsa ecclesia pastore sufficienter declaratum est. Vides jam in sumum abuisse illius obligationem, ut vinculum quod à tot sapientibus ferreum putabatur, minus sit quàm stramineum.* Behold (says he) how much simplicity is in so much subtilty; he thought to have bound this oath by so many circumstances, that it could be dissolved no manner of way by any man with a safe conscience. But he could not see, that, if the *Pope* should dissolve this oath, all the knots of it, whether it be of fidelity to be performed to the King, or of a dispensation not to be admitted, are both alike dissolved. Yea, I will tell another more

marvel-

marvellous thing, if it be openly declared that the oath is unjust, it doth oblige no man; but by the fact it selfe it is null. Now this oath of the King is sufficiently declared by the pastor of the Church himselfe to be unjust. Now thou sees that the obligation of it is evanished in sincke: so that, that bond, which by so many wisemen was thought to be strong as iron, is weaker than a rope of straw. Thus it was with your Covenant; King *Charles* was very carefull to have it subscribed according to his Fathers meaning; who did prescribe the oath *anno 1581.* and his owne meaning, which was the same with his Fathers, who approved *Episcopacie* and *Peccata Arctiles*. So that all equivocation is here excluded: But (this *Pasceius* trick makes all cleare) if *Dickson*. or *Henderson*, &c. shall dissolve this oath, and declare it unlawfull, it hath no force, as being not according to the reality of the things themselves: and thus, are none more tied to the King by Covenant, but may break it as easily as *Sampson* did his cords, and must run your course against his Majesty. I might insist on many instances to prove Equivocation amongst you, if it were heedfull, but I am confident you shall not be such enemies to it in time to come.

Moreover, your *pie fraudes* have not a little advanced your courses, for though the generall cause of all this uproare was pretended to be for defence of religion, lawes and liberties, yet (to speake under the Rose) it flowed from private causes and respects, for (not to speak of the contempt of Monarchy, nor of private fretting against Sovereignty by malecontents) the course his Majesty was taking with the tythes, to deliver the ministry, and meaner sort of the Laitie from that which was counted bondage and slavery, made many fter to see themselves robbed of that clientely and dependance of the Clergie and Laitie, and of that power, command and superiority, which by the tye of tythes they did enjoy. Some had their private quarrels against the Bishops; many could not abide to see them preferred to be on his Majesties Counsell; &c. And a great hatred was working against them, for being the chiefe instruments that the Ministers maintenance was augmented, and many of the Tythes restored backe againe,

XV.

H

which

which made many thinke that in the end all the tythes, and Church-lands would returne to the ancient owner, whereby many would be brought to a poore estate, if the tythes were taken from them, and some who have made Churches their habitation, would not have a dwelling place at all; and some others being ambitious of preferment both in Church and Policie, were no small causes of all this uproare. Now howbeit, from those and such like other motives, this disorder hath come: yet its well dissembled by you, in taking this opportunity, to work your private intended ends, by making the multitude believe that all is for defence of Religion, Lawes and libertics, which otherwise would be destroyed.

His Holinesse our Pope, did never laugh more heartily, than when it was told him, that you made the people believe that the book of Common Prayer was penned at Rome, and sent to the King, and that it was nothing but the masse turned into English; and that the King was a Papist, and intended to change the Religion. That your Bishops were Pensioners to the Pope, and that all, who would not subscribe your covenant, are Papists; truly he commended your Policie, to catch children with wiles, and men with lies. The aspersions you have cast upon King, Bishops, and Anticovenanters will make you noble. It's a good policie still to complaine of Court and State, and to pricke into great mens lives, to pick out some fault, and to make faults where we finde none: still with *Abraham* saying, The men who have good and right causes, have no man to heare them, *Oh that I were made Judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice.* Thus the silly multitude will lightly apprehend that you are blamelesse, who doe so narrowly trie and crie out against the faults of others, whom howbeit you do not wound, yet in the vulgar opinion you do greatly staine and blot them.

2 Sam. 15. 3. 4.

XVI.

Finally, we have both suffered much of our enemies for our practise against Kings and Princes, in cutting them away that are enemies to the religion. We need not be ashamed to confesse, that the armour wherewith such kings are killed, are forged in our shop: you know that *Hacks* and *Coppingers* who

wrote

wrote to Scotland to *James Gibson*, that he with the advice of the brethren, might tell their opinion concerning the spirit that moved them, & the act that they had in hand to be done, for the delivery of *T. Cartwright* out of prison, and killing of all their withstanders. That which *Raviliack* did *effectu*, was no more praise-worthy than that which they did *affectu*: all those our works are not to be accounted points of *reason*, but onely *sensible expressions* of our Heroicall Zeale to the *defence of Religion*, which ought to be more deare to us, than Kings or Princes, father or mother, brother or sister, all those eords must be broke, and bonds cast from us; when we see them to set themselves to take counsell against the Lords Anointed. Such men of courage who put their life in their hand, and cut off such wicked men, ought to be so farre from being counted traitors, that they should be rewarded for doing it, as your *Buchanan* sayes. *Knox* in his history of Scotland commends the privie murdering of the Cardinall of *S. Andrews* perpetrated by *Norman Lesley* sonne to the Earle of *Rothsay*, and *James Melvin* calls it a godly fact, and propones it as an example to be followed by the posterity.

In your Zions plea, and other papers, you speak excellently of that Heroicall fact of *Felton* your Martyr, and pathetically exhort the Nobles of the Land to follow his footsteps, saying, *God hath chalked out the way unto you, God having offered himself to guide you by the hand, in giving this first blow, will you not follow him? the sprinkling of the blood of the wolf, if we can follow the Lord in it, may prove a meanes to save us. The counsell of Hushai to Absalom forteth well with this busynesse, that all Israel should be gathered from Dan to Beersheba, as the sand on the sea in number, who may with the ropes of their Prayers joyned to the power of your hands, draw the city of their Babel into the river of destruction, untill there be not one small stone found.*

Da. Buck.

You have most zealously embraced this profitable exhortation; and albeit your intended work tooke but small success, yet let not this interruption bequench your zeale; nor cause your Heroicall spirits to faile, but be forward in this cause, and let all your words be spoken by Talents, that authority may see that you do not feare it. Let our example



Payne epist.  
to F.

encourage you; and your example encourage us. It was to this purpose manfully said by one of you: Our zeale to Gods glory, our love to his Church, and the due planting of the same; in this horched age should be so warm and stirring in us, as not to care what adventure we give, and what censure wee abide, &c. The Jesuites and Seminarie their diabolical holanesse (be wrong us in his episthet, seeing he followes our way) will cover our faces with shame.

Its true indeed, so long as we are not able to resist, and make our party good by strength of hand, there is a necessity that we must suffer; and like the poore man we must use entreaty for its our wisdom to consider the times, when we may be forward, and when not. Hence it was that in the dayes of Queene Elizabeth, when your power was little, that your answer was humble; for when the State and Clergie of England charged your sort of men with *faction, sedition and schisme*, and iudged that if you were curbed betimes, you would bring desolation on Church & policie: your answer was mild (though it might seeme to your adversaries mixt with passion; pride and Hypocricie) while you said, *Peace was by those men kept inviolate, for which of them ever dealt disorderly, or tumultuously? who ever of them in word or deed gave out any just suspicion of unpeaceable dealing? nay have they not in their ministry, in their examples, striven for peace more then any? for this cause (as your Buchan well observeth with us) Paul writing to the Romans sayes, Let every soule be subject to superior powers: Paul (saies hee) writeth this in the infancy of the Church, there were but few Christians then, not many of them rich, or of ability, so as they were not ripe for such a purpose, as if a man should write to such Christians as are under the Turke, in substance poore in courage feeble, in strength unarmed, in number few, and generally subject to all kinde of injuries: would he not write as Paul did? So as the Apostle did respect the men he wrote unto, and his words are not to be extended to the body, or people of a Common-wealth, or whole city. And he tels us in this case, if Paul were alive and did see wicked Kings reigning in Christian Common-wealths, Paul would say, That he accounted no such for Magistrates he would forbid all men for speaking unto them, and from keeping them*

Practise of  
Prelates.

Buch de jure  
reg. pag. 30.  
Ibid. pag. 56.

4 bid. pag. 57.

them Company, he would leave them to their subiects to be punished: neither would he blame them, if they accounted no such longer for their Kings. And as Bellarm. sayes, *Talis consensus omnium potest, imo debet privari suo dominio. Si hoc praevis temporibus minus factum sit, causa est, quia deerant vires.* Such a King by the consent of all may, yea ought to be deprived of his dominion: if this in old times was not done, the cause was, because they had no strength.

Bel. lib. 3. de  
Pont. cap. 7.

But now the times are changed, *Hac atas alios mores postulat*, this age requireth other manners, spare not big words, sell the head its sick, presse the people to armes too, strike the Basillike veins, since nothing but that will cure the plurisie of your estate. Your strength is great, yea so great that you professe your selves invincible, if you keepe unitie and veritie, that is the doctrine which I congratulate.

Covenanters  
inf orme for  
Defensive. §. 2.

Certainly, you have an invincible Generall, your head Lesley. And as there is great union between us in doctrine and practice; so I perceive a great similitude between both our Generals, our *Ignatius Loyola*, and your *Lesley*. As for their birth, I cannot compare them, for neither *Mapham*, nor *Ribadeneira*, nor *Valdeyana*, nor *Becanus*, nor any that writes his life, tells us, who were his parents; so that it seems *pater Ignatii fuit dubii generis, & mater communis generis*. As for his life, we deny not the truth, for as our own writers say of his childhood, *scias constat eum in pueritiâ, profanos admodum hausisse spiritus*. It is certain, that in his childhood he drew in very prophane spirits. And in *adulescentiâ, militia ac vanitati sese dedit*. In his childhood, he gave himself to wars and vanity, being ready to serve any man for his pay, so that our *Ribadeneira* calecth him *Vanitatis vile mancipium*, A vile slave of vanity.

Mapham in  
Vita Ignat. lib.  
1 cap. 2.

Ribad. de vit  
Ignat. lib. 1. c. 7.

But at *Pompeopolis* being couragiously fighting, his leg was fore wounded, and it was good for him, for *accepto hoc luculento vulnere, ad Deum conversus est*. Having gotten this great wound, he was converted to God, and his leg was amended; but yet, *non nihil claudicavit, sed honestè, & quod ambulan in moderatione tegeretur*. He halted a little, but decently, and which he might hide by the moderation of his walking, and become the founder and generall of our holy

Becan.

Ribad. lib. 4.  
ap. 18.

*Society*. All this hath hapned to your Generall, in his childhood, youth-hood, in his wound, in his halting, in his conversion, and becomming Generall of your holy Society. But from the halting of both our Generals, the *Anticovenanters* draw an ominous conclusion, that wee are like Israel in the daies of *Eliab*, halting betwene God and Baal, and running crooked courses. But notwithstanding of our halting, they shall find that we can run, and give them matter enough to worke on. They have so sensibly found it so, in our Generall *Ignatius*, that all in our Church, who are not of our order, wish that he had never beene hurt in warre, that so he might have there remained, and never turned home, where in peace he doth more hurt, then he did in warres; for abroad (say they) hee fought against the common enemy, but at home, he raiseth and fostereth seditions and treasons against Princes. The same do many of you say of *Lestey*, and apply that to him, which our men speake of our *Loyola*.

*Quam bello plus pace nocet, & ad otia versus*

*Crudelis animum vertis ad insidias.*

*Scotia & in media conscripto milite regnas,*

*Diraq; (fraterna nomine) bella geris.*

But I pray you, as we have followed our Generall *Ignatius* his command, by yeelding up our selves, our wils and judgments *cacâ obedienciâ*, as he did require; so do you with your Generall, in following his command and directions. And so much rather I require this of you, because I heare, there are  
 1 Cor. 11. 18. *divisions among you, and partly I believe it, for there must be also heresies among you, that they which are approved may be made manifest.* But you may amend this breach, consider wisely, where the division is likeliest to bee, and prepare your salve for every mans sore, and your bait for every mans humour. If it be among the Nobilitie, then extoll and praise what they have done, tell, that all mens eyes are upon them, as the noble reformers of the Land; let them heare of the noble facts of their progenitors, commend perseverance, and shew them what cowardize is, and what infamie will follow to yeeld to their Prince. Put them in remembrance of that noble sentence of ours. *Si nobilis invasus, possit vitam servare fugiendo, non*

*Tocit. lib. 5. cap. 6*

*sent-*

*tenetur (si inde infamiam contrahat) fugere, sed hostem occidere potest.* If a noble man being invaded, may save his life by flying, yet he is not bound to fly, if he contract infamie thereby, he is rather bound to kill his enemy, much lesse to yeeld. Let the women in the streets continue to preferre those young *David*s ten times above their Prince, and still pray for them. And if there be any of the Nobilitie of greater worth, tell them, that the whole businesse depends upon them, and that you will doe all by their direction, and that they shall bee made immortal, by recording their acts to posterity to come.

If you feare division in the ministry, it's easie to help that, keepe those under, who are not zealous in your cause: let them not be acquainted with your mysteries, nor be chosen Commissioners for assemblies: if there be any matter of importance to be commended to the people, send either conjunctly or severally, some zealous ministers to their pulpits, to rouse up the multitude, and put the like edge upon such cold-rife ministers, and if they become not more zealous, put them in feare of *Deprivation*.

If you feare any division among the Commons, it's likely that some of them have seene the Kings extraordinary favour toward them: but you ought to be carefull, that they see not the Kings Proclamations; and if any have seen them, let them be perswaded that his Majesties Proclamations have this only end, to divide them, and then to destroy them; and that all other faire promises shall have no reall performances. Be not you behind the King in your promises to them also, and howbeit, you have a hundred thousand pound to take of them, yet be not suddaine, but by delaying; put them in hope that you will never exact it: For if you goe now to exact it, it will make them repine and grumble, and say, instead of *Salomons* casie yoke, we are oppressed with *Ribbons* heavie burdens, and so make a rupture, and returne every man to his tent, and in the end submit themselves to their *Salomon* againe. And especially, let the ruling Elders command their ruled Elders, or ministers, to be diligent in season and out of season, to keepe the multitude in their zealous humour, for if they doe not incessantly blow upon them, they will be like

*mare mortuum*, and never be moved. Cease not to possesse them with an evill opinion, of all that opposes themselves to your courses either by word or writing, make them believe that all, that writ against your confederacie, are unnaturall enemies to their Countre, and that it is not against your faction which they doe, but against Church and Kingdome; and suffer no man to deny this to be a Nationall quarrell, or to call it a Faction, and all that refuse to cast in their lot with you, call them the cursed inhabitants of *Meroz*, that will not help you against the mightie.

Knox, hist. of  
the Church of  
Scotland. pag.  
364.

And let all that follow their King, be called the *Kingsfaction*, according to the example of your progenitors, who called all that followed the Queen, *a faction*, which they would punish, as *Trastors*; whensoever God should, *ut the sword of justice in their hands*, that is, when they should find themselves able to depose the Queen, (as they did) and repress her Subjects. There is another thing which I desire you to remember to try where those ministers, that have beene most opposite to our doctrines and practises, have had their residence in the ministerie, that you may place able and zealous men for our cause in those same places, to build up the people which they have destroyed. This worke is well begun by you, in bringing *Henderson* from the Countre, to the town of *Edinburgh*, *Dikson* to *Glasgow*, and *Rhetorsfort* and *Blair* (who could not get libertie to vnt our Doctrine elsewhere) to *S. Andrews*. and in particular let them bee carefull over the students in Colledges, *Quo semel est imbuta recens servabit odorem testis diu*.

And as for those, who like the men of *Succoth*, and the inhabitants of *Meroz*, refused to joyne with you, its well that you did not take the *ib. rnes of the wildernesse*, and *bryers* to teach them, to beat downe their houses, this may content them, albeit you restore not their goods, which you tooke while you plundered their houses. Though they be busie seeking it, yet you are not bound according to our rules, *Nulius tenetur cum vita periculo, aut fama rem alterius restituere, sum enim vita & fama nobili oris ordinis quam res*. No man is bound with the danger of his life or good name to restore another man his goods againe, for life and a good name are of a more noble

Tollet. lb. 5.  
cap. 37.



noble order, then goods are : for albeit there be no danger of your life to restore every man his owne, yet your name is not safe, for if you restore to each man his goods againe, at least it will be a *tacite* acknowledging of your robbérie, and that is hurtfull to a good name. But some say, that it is a matter of conscience, to restore a mans goods againe, which is better then a good name, yea the way to recover a good name : but I refer this to the schooles.

I have some matter of expostulation with you, but I will be loth to do it now, who have begun to congratulate with you for that sweet *Harmonie* both in *opinions* and *reasons* which is of late grown up amongst us. Rome was not builded in one day, we must not look that at the first you can receive all our doctrine, though in a short time you have profited much. *Et vos conversi convertite fratres*. Master Cant could preach at *Glasgow*, in what need England and Ireland standeth of the Covenant, where some have their eares cut for the defence of the truth, and are groaning under the tyrannie of the whore of Babel. And since so it is, you should pitie the blindness of those people, who have not a learned man in England or Ireland to lead them, but the blind leadeth the blind; But I perceive you are not negligent herein, your Ironical preterition is most notable, while you say *We do not meddle with the Kirks of England or Ireland, but recommend to them the patterne shewne on the Mount*. But what patterne of the mount is this I pray you? is it the Patterne shewne by you on *Dunce hill*, called by your preachers *mount Sion*, with an armie against the face of your King? if it be so, its a worthie patterne that requireth imitation. But if the Patterne on the mount, be the Patterne of your discipline, you doe well herein, to imitate your progenitors : for they were desirous to have *Episcopacie* throwne downe in England as you are now, or as wee are desirous; for their pride is so great, that the least of them fyes, that they have no more dependance from the Pope, then he from them : that their calling and place is of as great power and authoritie, as his is within his diocesse, thus limitating the universall Bishop, as if hee were onely a *Diocesian*. Yea they are not ashamed to say, that all the Popish bishops are but equivocally called Bishops, and univocally are the Popes

Answer to the  
Misquesse of  
Hamiltons de-  
claration.

Form. Tur. Bulla  
Pii 4.

Carol Molm.  
confil super Cor-  
til Trid. n. 21.

Greg. lib. 7.  
ep. 70.

slaves : for as they have their power and authority from the Pope, so are they tyed to his obedience by oath. *Romano pontifici veram obedientiam spondeo ac juro.* I promise and sweare to give true obedience to the Pope of Rome. So that as the Bishops of *Apulia* said, so (say they) must all popish Bishops say, *Nos nihil aliud sumus praterquam creatura & municipia pontificis.* Wee are no other thing but the creatures and slaves of the Pope. And since the Pope will be only universall Bishop, and all the rest depending on him, as their head, they tell our Bishops in the words of *Gregory*, *Si unus universalis est, restat ac vos episcopi non satis.* If there be one universall Bishop, it remaineth that you are no Bishops. Therefore I say seeing your Bishops are greater enemies to our Hierarchie, then your selves are; you shall want no help that we can afford, to have them removed. I have seen your *Gibsons* letter to *Coppinger*, *Hackets* fellow labourer in England: Where he saies, *The best of our Ministers are most carefull of your estate, and had sent for that effect, a Preacher of our Church this last Summer (1590) of purpose to confer with the best afflicted ministers of your Church, to lay down a plot, how our Church might best travell for your reliefe. But you do as well to send libels and informations, as to goe in your own persons.*

But before I proceed any further either in my congratulation or exhortation, I must relate unto you what I heard of that Anticovenanter, of whom I spake lately, when he read, *That you did recommend to the Church of England and Ireland the pattern on the mount.*

„ This (sayes he) brings to my remembrance a prettie Apologie written by *Melancthon*, *Vulpecula cauda amissa, reliquis*  
„ *unipibus callide persuasit, ut similiter & ipse caudam rescerneret,*  
„ *ne sola turpis & deformis in suo genere videretur.* A fox having  
„ lost her taile, craftely perswaded the other foxes, that they  
„ would likewise cut off their tailes, lest she her selfe alone,  
„ should seem the foul and deformed beast of al that kind. Thus  
„ is their case who recommend their pattern to others. But certainly, while they thus labour to remove episcopacy, as unlawful, and set up a new discipline as the only lawfull, in Christs  
„ Church, they do differ as much from their first Reformers,  
„ as wisemen do from mad-men. For it is certaine, that even

Cal-

Calvin who first invented this discipline, did it not because  
 he judged *Episcopacie* antichristian, or unlawfull, much lesse  
 did he recommend *his discipline* as a pattern to others: but it  
 was only mere necessity which moved him, for it those  
 who were bishops at the *Reformation* would have forsaken  
 the Pope as their head, and embraced the reformed Religion,  
 their calling had never beene called in question, as appeareth  
 by the words of Calvin to Cardinall Sadolete. *Talem nobis*  
*hierarchiam si exhibeant, in qua sic emineant Episcopi, ut* Calvin. epist.  
*Christo subesse non recusent, ut ab illo tanquam unico capite pen-* ad Card. Sadolete.  
*deant, & ad ipsum referantur: in qua sic inter se fraternam so-*  
*cietatem colant, ut non alio modo, quam ejus veritati suis colla-*  
*gati, tamen vero, nullo non anathemate dignos fatear, si qui erunt,*  
*qui non eum reverentur, summaque obedientia observent.* If they  
 doe bring unto us such an *Hierarchie*, wherein the Bishops  
 shall so be preferred, that they refuse not to submit themselvs  
 to Christ, that they also depend upon him as their onely  
 head, and have their relation to him, in which Hierarchie  
 they may so keepe brotherly societie among themselves, that  
 they bee not otherwayes knit together, but by his truth:  
 then surely if there shall be any, that shall not submit them-  
 selves to that *Hierarchie* reverently, and with the greatest a-  
 bedience that may bee; I confesse there is no kinde of curse  
 whercof they are not worthie. A sore sentence for a covenant-  
 ter. Beza likewise himselve hearing that some did offend at  
 the innovation of discipline (which necessity put upon them)  
 and thought that he and his colleagues did set out the same  
 as a patterne for other Churches, to follow, was not a little  
 displeased, and told that it was never their intention to pre-  
 scribe such a discipline, where the old might be kept, hee  
 wissheth them to keepe it still. *Frnantur igitur illo qui volunt*  
*& poterunt.* Therefore let them enjoy Episcopall government  
 who desire and may do it: and sayes in that same place, *Ab-*  
*sit ut tunc ordinem semere aut superbe reprehendum.* God forbid  
 that I should rashly or proudly reprove that order, and ther-  
 fore in the 21. chap. of the cited booke, having spoken of  
 the tyranny of the *Papish Bishops* did hinder the reformati-  
 on, he tels us, that he doth neither mean *Protestant Bishops*,  
 nor yet set forth their discipline, as a Pattern to be followed.



„ Neq; tamen huius tyrannidis omnes archiepiscopos seu episcopos  
 „ hodie vocatos accusamus : qua fuerit enim hac arrogantia ? imo  
 „ cunctos ; sic hodie appellatos ( modo sanctissimorum illorum E-  
 „ piscoporum exemplum imitentur , & tam misere deformatam do-  
 „ nam Dei , ex verbi divini regulâ instaurant ) ut ecclesia ( tri-  
 „ ana fidos pastores , cur non agnoscamus , & omni reverentiâ  
 „ prosequamur ? nedum ut ( quod falsissime & impudentissime  
 „ nonnulli nobis obijciunt ) enipiam usiam ecclesia sequendum  
 „ nostrum peculiare exemplum prescribamus. And yet wee  
 „ doe not accuse all , that are this day called Archbishops or  
 „ Bishops, of this tyrannie : for what arrogancie were  
 „ that ? yea, why should wee not acknowledge, and honour  
 „ with all reverence, all that are this day so called , as the  
 „ faithfull pastors of the Christian Church : so being they  
 „ would imitate the example of those most holy Bishops in  
 „ the primitive Church, and reform by the rule of Gods word  
 „ the deformed house of God : much lesse that we should pre-  
 „ scribe to any Church in any place, our peculiar example to be  
 „ followed, which most falsly, and most shamelesly some object  
 „ unto us. So the authors of the *Augustan* Confession declare  
 „ ingeniously, that it was not any dislike at *Episcopall govern-*  
 „ ment, but the crueltie of *Popish Bishops*, who did by all means  
 „ hinder the reformation of Religion, which did dissolve that  
 „ government and Canonically policie, *quam magnopere cupie-*  
 „ bamus conservare , which we earnestly desired to preserve.  
 „ And therefore, seeing *popish Bishops* were in place then, and  
 „ *Protestant Bishops* could not be set in their place, they decla-  
 „ red to the world in their confession, that (notwithstanding  
 „ it was removed) they did approve it, and were so free from  
 „ having the fault imputed to them, that it did not remaine  
 „ among them ; that they were most willing it should bee  
 „ continued, if those *Popish Bishops* would forbear their per-  
 „ secution, and turne Protestants , and studie to advance the  
 „ Reformation. For they say, *Hic iterum testatum volumus, nos*  
 „ *libentur conservaturos esse ecclesiasticam & canonicam poli-*  
 „ *tiam, si modo Episcopi desinant in nostras Ecclesias seviré,*  
 „ *Hac nostra voluntas, & coram Deo, & apud omnes gentes*  
 „ *ad omnem posteritatem excusabit nos, ne nobis imputari possit,*  
 „ *quod episcoporum auctoritas labefacteretur.* Here againe, wee  
 „ will

*Augustan. Con-*  
*fess. Artic. 14.*

*Idem.*

will have it testified, that we shall willingly keep still the  
 Ecclesiasticall and Canonick policy; if so be the Bishops  
 will forbear to rage against our Churches. This is our will,  
 and it shall excuse us before God, among all Nations to all  
 posterity, that it cannot be imputed to us, that the authority  
 of Bishops is decayed. And againe, in that same confession *Ibid de potest. Eccles.*  
 they say, *Sape jam testati sumus, nos non solum potestatem Ec-*  
*clesiasticam quæ in Evangelio instituta est, summâ pietate ve-*  
*nerari, sed etiam Ecclesiasticam potestatem, & gradus in Ecclesia*  
*magnopere probare, & quantum in nobis est conservare cupere:*  
*non detractamus auctoritatem Episcoporum, modo non egerant*  
*facere contra mandatum Dei. Hac voluntas liberabit nos coram*  
*Deo, & iudicio universæ posteritatis, ne iudicemur rei huius*  
*schismaticæ, quod iniuste excusatum est injustâ damnatione doctri-*  
*næ Lutheri.* We have already oftentimes testified, that we, not  
 onely with the greatest piety that can be, do reverence that  
 Ecclesiasticall power instituted in the Gospell, but also do  
 very much approve the Ecclesiasticall policie, and dogmes in  
 the Church, and desire to keep it, as much as we can: We do  
 not refuse the authority of Bishops, if so be they doe not  
 compell us to do against the Cominand of God: This our  
 will shall deliver us before God, and in the judgement of  
 all our posterity, that wee bee not judged guilty of that  
 Schisme, which at the beginning was raised by the unjust  
 condemning of the Doctrine of Luther. O how farre do  
 those Covenanters differ from those Reformers! How can  
 they cleare themselves before God, the Reformed Churches,  
 and the ages to come, who have made this great Schisme?  
 They not onely have condemn'd, that which all reformed  
 Churches do commend, but also study to hatch the cockatrice  
 egge, and bring forth serpents, Schismes and Rebellions in  
 other calme Churches, who live at peace. Look how farre  
 these Reformers did tender Episcopacie, as much do these  
 Covenanters hate it: It is not sufficient to them, to have  
 thrust from them without any cause their Bishops, (except  
 it be that the Bishops have carried themselves to them, as  
 David did to Achish, And his father did not displease him at  
 any time, in saying, Why hast thou done so? by which too gen-  
 tle dealing, they gave them occasion to rise up against them)

King. 1.6.



but they themselves must be *in* *the* *same* *place*, these Bishops in  
 another mans Diocesse; yea, he *in* *the* *same* *place* *all* *Bishops*, within the  
 Kings Dominions, by their fustesse & yet malicious libels  
 and letters, to his Majesties good Subjects in *England* and  
*Ireland*, labouring to produce the like Disorders among them,  
 that they should not remaine alone filthy and despoiled in  
 the Church of God. Howbeit all good and learned men (e-  
 ven among those, who have not *Episcopall* governments) doe  
 declare their dutifull and reverent respects to Bishops; yet,  
 for the accomplishing of their bad ends, it hath beene their  
 chief labour, first and last, to make Bishops most odious and  
 contemptible to all men.

Thus *Cave* at *Glasgow* in his Sermon (because the Bishop  
 of *Glasgow* did dwell in the Castle, neare to the Cathedrall  
 Church) told the people, that *Satan* had his dwelling among  
 them, and *Antichrist* had a nest among them; and cried, pull  
 downe, pull downe *Antichrists* nest, with many other expell-  
 ons, more worthy of the speaker, than of the Hearers; they  
 wanted nothing to draw the multitude to the perpetrating  
 of a mischief against that old reverend Father, but that God  
 suffered not any to be a head to the furious multitude.

Thus they have too obsequiously observed the direction  
 of their booke entitled, *Sions Plea*: Where it's said, *Advi-*  
*sers* and *Adagistrates* must labour, and cause others to labour for  
 an holy hatred of Prelates, and their brethren, with an holy ha-  
 tred, to lash the braynes of the *Babylonish* Prelacie against the  
 stones. And according to *Luke* 19. 37. But those mine enemies,  
 that would not that I should raigne over them, bring hither, and  
 slay them before me. And strike that *Hazael* in the fifth rib, yea,  
 if father or mother stand in the way, away with them. Strike the  
*Babishke* weime, smothering but this will cure the plurisie of the  
 our state. This is a notable policie, and as well learned by  
 the Covenanters, as taught by their masters, and have made  
 such proficiencie herein, that they stand in more need of a  
 bridle, than of a spurre; they have by lies and calumnies with  
 the changeable multitude so prevailed, that they have not so  
 much as any being among them, but as they say, Have sleepe  
 the dice, and dust out of Gods house, and sent them to the land of  
 Noe. But yet, Thanks be to God, notwithstanding of  
 their

their throwing stones at them, they have not dasht their  
 brains against the stone, and for *Marquis* sistris, they have  
 onely smote a Bishops coach-horse. And as for this *Basiliske*  
*veine*, which they would have stricken, it's of a higher na-  
 ture, than the killing of Bishops; for it's borrowed from  
 the *Jesuites*, who by that phrase, understand the killing of  
 Kings and Princes: Wherefore one of them said, *Erratum*  
*valde fuisse in fistro Bartholomaei, quod scilicet non fuerit vena*  
*Basilica, id est, quod parvum fuit regi Navarra, & principi*  
*Condensi.* It was a great fault, that in the feast of *Bartholomew*  
 the *Basiliske veine* was not stricken, that is to say, that the  
 King of *Navarre*, and the Prince of *Condé* was let alone.  
 But they have done as much as they can, to strike at this  
*Basiliske veine* through the Bishops sides. For I remember,  
 when at the beginning of these disorders many did a do, why  
 they did make the Bishop their adversaries and complaine  
 upon them, since they did never require any thing, but by  
 warrant of his Majesties authority, whom they ought to o-  
 bey; it was usually answered, *Some man must be whipped, and*  
*rather the Bishops, than any.* God knowes how foule a Com-  
 menter this might suffer. And as for those calumnies, filthy  
 ballads, which these men set out to the disgrace of them-  
 selves, rather than of those whom they hate, they deserve no  
 other answer, than that of the Prophet. *The vile person will*  
*speake villany, and his heart will worke iniquity, so shall he hype-*  
*criste, and to utter error against the Lord, &c.* And in parti-  
 cular, this sentence doth justly appertaine to that vile per-  
 son, *Alexander Sempill*, who for whoredome, drunkenness,  
 and all kinde of Licentiousness, hath not a second in *Scot-*  
*land, and now by meanes of whorish Women, is brought to a piece*  
*of bread, and extreme poverty, having nothing left but a de-*  
*crepit body, an intoxicate braine, and railing tongue: so that*  
*I wonder, who could be so base, as to lend him their hand to*  
*write for him that foolish, (but seditious) ballad, called the*  
*Bishops bridles.* And I marvell more, that the Covenanters  
 have made this pattern of wickedness, to be their fittest man  
 to present to *England* and *Ireland*, their pattern on the *Mount*  
 for they print nothing there now without the approbation  
 of one *Johnson*, Clarke of their assemblies. This *AS* or

Carol. Scriben.

Esa. 3. 6.

Prov. 6. 16.

So he prints  
himself AS.

Alexander

PROV. 26. 3.

1 Cor. 4. 21.

a Psal. 66. 12.

b 2 King. 4. 24.  
c Jer. 2. 24.

1 Sam. 9. 3.

Esa. 1. 3.

1 King. 13. 28.

Jer. 22. 19.

Alexander Semple is so beastly and apish, that he can finde  
 no other matter or subject for his ballad, but to allude to one  
 Rem's preaching on Balaams asse, which they make to be the  
 Church of Scotland, that have thrown off the Bishops, their  
 riders: and therefore must sell their bridles. This Preacher  
 Rem, did not put shame enough upon that Church, but this  
 AS must second him, and continue its shame. That of the  
 Wiseman is fit for them, *A whip for the horse, a bridle for the  
 Asse, and a rod for the fooles back,*  
 But since they delight in this comparison, and will have  
 their Church to be an Asse, and the Bishops their riders; I  
 shall not displease them so to call it. But let them remember  
 that the Bishops rode upon this Asse meekly, dealing with  
 them, *not with the rod, but in love, with the spirit of meeknesse.*  
 But the Lay-Bishops have throwne them off, and now ride  
 so furiously like Jehu, that we complaine with the Psalmist.  
*Thou hast caused men to ride over our heads, we went through  
 fire and water: they drive and go forward, and slacke not their  
 riding: they study to make her a wilde Asse used to the wilder-  
 nesse, that smuffeth up the Wind at her pleasure, and is so farre  
 drawne away in the wilderness, that his Majesty hath ta-  
 ken more paines to finde her out, and bring her from her  
 wandering, than Saul did in seeking his fathers asses, he  
 sought his Fathers asses but three dayes, but his Majesty hath  
 sought this asse three yeares. There is no question but she  
 would be found and returne, for the asse knowes her Masters  
 crib: but her riders will not suffer her, perswading her that  
 his Majesty will miserably handle her: though they assured-  
 ly know themselves, that his Majesty will do no more harm  
 to her, than the Lion did to the asse, whereon the seduced  
 Prophet rode, the Lion did not seare the Asse, the Scripture  
 sayes, but killed the seduced rider. This is the onely feare  
 they have, not for the asse, but for the riders, who have justly  
 provoked the Lions wrath, as the messenger of death; and to  
 be buried with the buriall of an asse, drawn and cast forth beyond  
 the gates of Jerusalem. Here the Anticovenanters would  
 have proceeded, but I not being desirous to trouble my selfe in  
 dispute with him, cut him off with your words. The Cove-  
 nanters are exhorted not to be moved with remonstrances, were  
 they*

they never *specious*, but submit themselves obediently to follow *Covenanters* their leaders, whom God at this time hath largely furnished with *inform. for De-* courage and counsell, for the good of his Kirke and Kingdome. But *sentive. §. 4.* he answered me, The leaders of this people cause them to erre, and *Esa. 9. 16.* they that are led of them, are destroyed.

But leaving him, I returne to my exhortation. If you cannot perswade men to *your pattenne on the mount*, at least labour to possesse them with the opinions and doctrines, which you have received of us. Especially this is the duty of *Blair* and *Livingston*, to water the good seed which they have sown in some of the hearts of some of your countrey-men in the North part of Ireland: and by their frequent exhortations and letters, to perswade them to grow, and be fruitfull in those matters. Especially let them, by *fearefull threatnings* of Gods judgements, affright them from taking that *unlawfull oath* which establieth the Kings *Supremacie*, and is urged by my *Lord Deputy*. (to whom, I confesse, his Masters honour is more deare, than the Apple of his eye) so violently, that he will suffer no man to vilipend it, but will have them sweare such an oath, that they shall never *take armes against their King, nor protest against him, but to obey his royal commands*. Whereby thus violently he hath put your covenant out of credit among the Scots there, except you provide some remedy.

I heare that not only *Blair* and *Livingston*, but that *Rhetorfort*, and *Dickson* also, have lent their helping hand, and have written a learned refutation of that *Oath* to be taken by the Scots there. I am sorry that I did not see it, that I might have increased my congratulation. Did you ever see the two *Apostolike briefs*, which our holy Father *Paulus 5.* sent to the Catholikes in England, that were urged with the *same Oath*, that is pressed upon your brethren now? Or did you ever read *Bellarmines* letter to *Blakwell*? if you did, they have helped you well in that matter, I am sure. *Becanus* tells us the summe of all which the Pope and Cardinall did write. *Uterque negat salvâ conscientia præstari posse, hoc juramentum* *Rec. m. dissid.* *à rege, propositum, quia abnegarent fidem Catholicam.* They both *Angl.* deny, that that oath prescribed by the King, can be taken with a safe conscience, because they would deny the Catholike Faith.

ibid.

Becan. refut. To-  
ture tunc. cap. 1.  
parad. 1.

Faith. They say, you say the same, onely you add many fearfull judgements upon both the *exalter* and *makers* of the same. And therefore you may say of them that take this oath, as *Becanus* doth, *Hoc faciunt ad extremam pacem & politiam conservandam, quæ pluris ab illis quam fides & religio æstimatur, ideoque politici potius quam Christiani appellandi sunt.* They do this that they may preserve outward peace, which they esteeme more than of Faith and Religion; and therefore they ought rather to be called *Politicians* than *Christians*. For no man will grant the Kings *Supremacy*, excepto *Sacellano*, & quibusdam aliis *adulatoribus regis*. Except the Kings Chaplaine, (Bishop *Andrewes*) and some other *Court Parasites*. And here by the way I must tell you a notable untruth of that *Bishop Andrewes*, in his dispute against *Bellarmino*: he holds that the *Puritans* do willingly take the oath of *Supremacy*. But albeit he was *polyglottus*, having five tongues, yet with none of his five tongues could he speake true in this, as our *Becanus* proveth from no lesse than the testimony of his owne Master *K. James*, in his *Basil. Doron*. But I finde one *Richardus Thomassinus* in *Elencho refutationis Torture torti*, defending *Andrewes*, and reconciling him with his master, by telling, that the King spake of Scots *Puritans*; and the Bishop of *English Puritans*. Whether this may satisfie or not, I leave it to a farther inquirie.

2. Cor. 2. 6.

2. Thes. 1. 17.

If the forlorne brother of our society *Abernetbie* hath done our Church any service among you, in the farthering and promoting this your happy *return* to us; he hath sowell deserved, that there is hope for him to be received of us againe. Howbeit his crimes were so ugly, that we did exclude him from our Church and orders; yet *sufficient to this man is the punishment inflicted upon him by many*. For he hath reconciled himselfe (as the people of *Gath* feared *David* would do) with your *heads* and *hearts*: in enlightening your braine with the knowledge, & your hearts with the love of many principall points of our doctrine. Exhort him to continue unto the end. *I endeavoured my selfe to have come unto you, I desired so see you earnestly, and would have come unto you once and againe, but Satan hindered me.*

Though in this my *Congratulatorie Epistle*, I have sometimes inserted my *counsell* and *exhortation* unto you, let not this displease you, as if I thought you deficient herein, or that



that you had need of spurs, who run with born-down-head. For all my exhortations are nothing else, but a pleasant repetition of your doings, and a sympathizing expression of our conjunct approbation thereof. So that my *recommendation* of that to your practise, which you are doing, is so farre from infimulating you of negligence, that it is rather a *commendation* of your actions, according to that of the Poet.

*Qui monet ut facias, quod jam facis, ipse monendo  
Laudat; & hortatu comprobat ipse suo.*

Salute all our friends, and especially at your night-meetings for devotion, salute the sisters with a holy kisse. To whom you doe but your duty when you acknowledge your cause much obliged unto them, and that in those your *Esthers* and *Judiths* your work had but a small beginning: and when men durst not resist the beginnings, it's wisely observed by you, that *God moved the spirit of those holy women to scourge the buyers and sellers out of Gods house, and not to suffer the same to be polluted with that foule Booke of Common Prayer.* Those holy Matrons who wast themselves with *Fasting*, have deserved so well at your hands, that you should exhort them, (as *Paul* did *Timothy*) to take a little wine to comfort them: and to encourage them to proceed zealously in your cause, for they are the weaker vessels, and wine will strengthen them. Read *1 Esdras* chap. 3. ver. 21. Where it is said thus. *Wine is exceeding strong, it makes every heart rich, so that a man remembreth neither King nor Governour, and it maketh to speak all things by talents. And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords, &c.* Albeit this be a passage out of *Apocrypha*, yet your practise sayes it is not false.

Our women here carie a sinistrous opinion of your women, whom they call *virago's* and *monsters* of women, a disgrace to their sex, man-like-women, and a new kind of *Hermaphrodits*; because of their violent and turbulent carriage (as they call it) in abusing all men that are contrary minded, they say,

*Non metuntur leges, sed cedit viribus equum,*

*Quamque lupi seiva plus feritatus habent.*

That is, they feare no Lawes, but equity giveth place to force, and they have more savage cruelty in them than the very Wolves. But our Ladies are mistaken, not knowing that

this proceeds from Zeal. *Impetus hic, sacra semina mentis habet.* This violence of theirs hath the seeds of a holy minde: And they being free citizens, ought to have full freedome: their tongues are their owne, what Lord can them controll? If *Tyberius* when he was railed upon in the city, tooke it patiently, saying, *In libera civitate oportet linguam esse liberam.* Why should not free Subjects in a free kingdome, have free tongues, and free hands too? especially of women, when religion is in question. *Gnilielmus Postellus* set out a book, which he entituled: *Of the victory of women.* I would have the like done by some of you, especially by him, who gave his ghostly blessing to those manfull women (who shew their valour against their adverstaries, in beating them and their books out of Gods house) *My blessing light upon you all my deare Birds all.* Break not off your nocturnall devotions, and assembling together for the better, and not for the worse. But doe it more secretly than *Andrew Lesley*, of whom they say, that hee forsooke *Ireland* to go to the *Covenant*, the first fruits whereof was, to forsake his wife, to joyne himselfe with an harlot. The good old Matron of the holy Sisters of *Edinburgh*, did more cunningly cover her daughters infirmity of the flesh, who (as she said to her sisters at their meetings) had fallen in a holy fornication with a brother, not out of Lust, but Love: and therefore decreed, that she should not confesse it before the congregation, lest the Gospel should be scandalized, and that it was better to fall in the hands of God, by swearing that she did not know the man, than to fall in the hands of men, by confessing her carnall fault. We say well to this purpose, *Mentiri in confessione, non semper est peccatum mortale.* To lie in confession, is not ever a mortall sin: but it was a pitie, that shortly after she had sworne, her swelling belly belied her; and yet, here the same and scandall of your devout profession was more than your sin; for that kind of sin is but a weaknesse and infirmity, and if it be acted for good ends and intentions, it is no sin at all. Therefore, it's well said by a father of our Society. *Si quis pollutionem desideraret ob bonum finem, scilicet sanitatem, vel ad levandas tentationes quibus interdum affligitur, non est peccatum.* If any desire, &c. for a good end, to wit, for their health; or to put away the tentations, wherewith they are troubled all the day long, it's not

R. A.

Tolet lib. 3.  
cap. 91Idem lib.  
cap. 13.

not a sin. And therefore it's thought, when those holy Sisters are longest out at their night-devotions, they are much amended in their health the next day. And we do also hold, \* *Adulterium inter minora, crimina censendum esse*, that Adulterie is to be esteemed among the smaller crimes, & *esse aliquam bonestam fornicationem*, and that there is some honest fornication. Or (as that Matron called it) *holy fornication*.

\* De judic. l. 2.  
Dixit. 6. Cap. 1  
Et Cleric.  
1. Caus. 3. q. 2.  
1. Cap. Has ratione.

But this is very ominous which I heare, that many husbands will not suffer their wives to frequent those night-meetings as they were wont to do. That is a fearefull preface, that that order and societie shall be cryed down, except they get it confirmed by assembly. For we had a Societie of Sisters called, *Congregatio Iesuitissarum*, suppressed by our holy Father Pope Urban the 8. anno 1631. *Quia novum ordinem instituerunt assumpto Iesuitissarum nomine, --- qua per multa opera sexus ingeni imbecillitati, & modestie muliebri, virginali presertim pudori minimè convenientia, assentantur & exercentur*. Because they did institute a new order, assuming the name of Iesuitisses, who have attempted and exercised many works, which do not become the weaknes of their sex and ingenie, nor the modestie of women, and especially most unbecoming virginnall shamefastnes. The like case may befall your societie, if it be not prevented; if your *Leckie* and his *Colleagues* be not authorized, it's to be feared that the societie of those Sisters shall get a down-fall.

Bulla Urban.  
Pape 8. Romæ  
edita. 1631.

I have heard of the great controversie betwene him and some ministers of *Sterling shire*, and that the matter was debated in your assembly, but what was done, I was not fully informed; only I heard of your moderation, that you thought it not fit, to discharge his new societie by act of assembly, but by way of counsell, but he rejects your counsell, and though he hath not an ordinary calling, yet he tels that he hath an extraordinary calling from God, and bids you, behold it in the fruits of his labours.

But I am most of all affraid for our selvs, though we have an ordinary calling and authority for our order. We are so hated both by friend and foe, at home and abroad, that wee are daily perplexed, especially since the annulling of the *Iesuitisses* order: upon which some Poet (by way of prophie

phetic, as is thought.) made those verses, with a *flair*.  
*Famincus sexus sociis immixtus Jesu*  
*Transcendis sexus munia faminci.*

*Non tulit hanc labem VRBANI vigilantia Pape,*  
*Suppressit Socias, mox Sociisq; premet.*

Prov. 8. 15.

2 Tim 4. 14.

Psal. 49. 14.

We have suffered already great hurt in divers places, being hunted to and fro, as if we were Malefactors. And I doubt not but you know how weake we are in *France*, we dare not deny the King of *France* his *Supremacie*, and must acknowledge his Dominion to be independent, in respect of men, and that the King holds his Kingdome by vertue of, *Per me reges regnant, by me Kings raigne.* The Doctors of the Vniversity of *Paris* have done us much evil, the Lord reward them according to their workes. They have condemned some of the workes of our Father *Bycanus* in their Vniversities, and have published the same to the world, whether the Pope would or no; and are also become *Court-Parasites*. And their chiefe labour is by their doctrine in contradiction to you and us, to corrupt all especially Noblemens children, that come to their Vniversities: and at least once a yeare, make every one of them under their hands, to professe the Kings independent power and authority. Therefore now our holy *League* is wholly dead, and death feeds upon it in the grave, and we are become vile, and herein are turned *Saduceans*, to deny the *resurrection* of our holy *League*, or any such *insurrection*, so long as such doctors (as the *Sorbonists*) shall thus infect the land, and make noble and ignoble such Court Parasites. But your case is far better than ours at this time: for you have put away from your Vniversities such as withstood you, and have placed such men in your Vniversities of *Glasgow* and *S. Andrewes* and *Edenburgh*, who will cause the schollers to drink such a full draught of our doctrine, that they shall vomit out all which your adversaries taught them. We are not so happie, our enemies prevaile daily against us. But yours are dying, especially the Archbishop of *S. Andrewes*, to whom we wished no better death, nor more honourable buriall, then that Martyr and brother of our Societic *John Ogleby* got, whom he caused to be hanged at the Crosse of *Glasgow*, because he stood to the defence of our doctrine, which he brought within the compasse of *Treason*, by the lawes of your

your kingdom, which I pray you to abrogate. D. *Baron* that great enemy of ours, is also dead (as they say) in persecution. At this we do both rejoyce, as if we had found a great spoyle.

We had also great credit (according to our hearts desire) at *Constantinople* and among the *Galatians*, and divers parts in the East, but by the meanes of the King of great Brittain, &c. his ambassador, and *Cyrellus* Patriarch of *Constantinople*, (who is of the Religion of the Church of England, and disclaims the Popes jurisdiction, even as the Bishops of England do.) We are all banished the Turks bounds, and a Shipfull of us was sent home to *Italy* from *Constantinople*. Since wee cannot get libertie to remain in the East, we purpose to come to you in the West, where there is neither Patriarch nor Bishop to trouble us, as *Cyrellus* did at *Constantinople*.

But if King *Charles* follow the direction of his Father King *James* our common enemy, your case will bee little better then ours was at *Constantinople*. For after he hath directed his son to beware of *Parisians*, as most pestilent fellows, both in Church and policie, whom neither the Kings favours and bonnie, nor their own promises and oaths can make faithfull and loyall, but being above measure arrogant, they belch out nothing but salumnies and seditious, and contrary to the Word of God follow their owne dreames and conceits, as the only rule of their conscience, he sayes most pathetically. *Testor illum magnum Basilic doron. Deum (nec testamentum condenti fas est mentiri) nunquam inter* pag. 148  
*montanos aut limitanos nostros latrones, majorem ingratitudinem, aut perfidiam reperiri posse, quam inter hos phanaticos nebulones: nec patere, si pacatè vivere decreveris, ut hi eadem tecum patria fruantur, nisi fortè patientia experienda ergo, ut Socrates vixit cum Xanthippa.* I take the great God to witnesse, as if I were making my testament (and it is not lawfull for him that maketh a testament to lye) that there can never be more unthankfulness; or perfidioufnesse found among our High-land and bordering robbers, then among those brain-sicke villaines. Neither do thou suffer them to enjoy that same countrey with thee, if thou purpose to live peaceably, unlesse perchance, for the exercise of thy patience, as *Socrates* lived with *Xanthippe*.

This is a dreadfull advise, and our case is so miserable, that it is our lot and destinie to be like *Ishmael the wild man*, whose hands



Gen. 16. 12.

*bands were against every man, and every mans bands against him.* But let us not be dismayed, nor our hearts melt, nor our hands be faint; but let us joyne hand in hand together, (*Vires unius fortior.*) And we shall speake with the enemy in the gate. *And the righteous shall be delivered out of trouble, and the wicked shall come in his stead.* Prov. 11. 8.

I have many other things to write to you, which I will delay til I have the opportunity to write a second Epistle, which shall be, so soone as I heare what fruits this first Epistle shall produce: Which, I pray you cause to be printed among you for your common good, because I could not get many copies sent to you, being so far from you beyond sea. If AS's *Bridle* was thought worthy to be printed by your authority, in contempt of the Bishops; why may not this my Epistle be printed, for the edification of your Societie. Let it not offend you that I have not railed in this my Epistle against authority in Church and policie: for our Society hath been so oft reproved for railing that I doe now begin to forbear it, for the honour of our Order, neither will we permit infamous Pasquils longer to come forth, and it were good that you did so too, and let us speak home to the purpose, convincing our adversaries with evident reasons; and make their errors and heresies known to the world, rather then to vent our spleen against them with calumnies; This doth but open the mouth of our adversaries; but that will stop it: this makes disgrace return upon our selves, but the other, makes us gracious. If we raile, when we should reason, we get no answer, but *inoperte Dominus*. But when we reason, without railing; we beget in them *disentiendi pudorem. & veritatis timorem*. A bashfulness to dissent from us, and a reverence of the truth; which in time, will bring forth a profession of it.

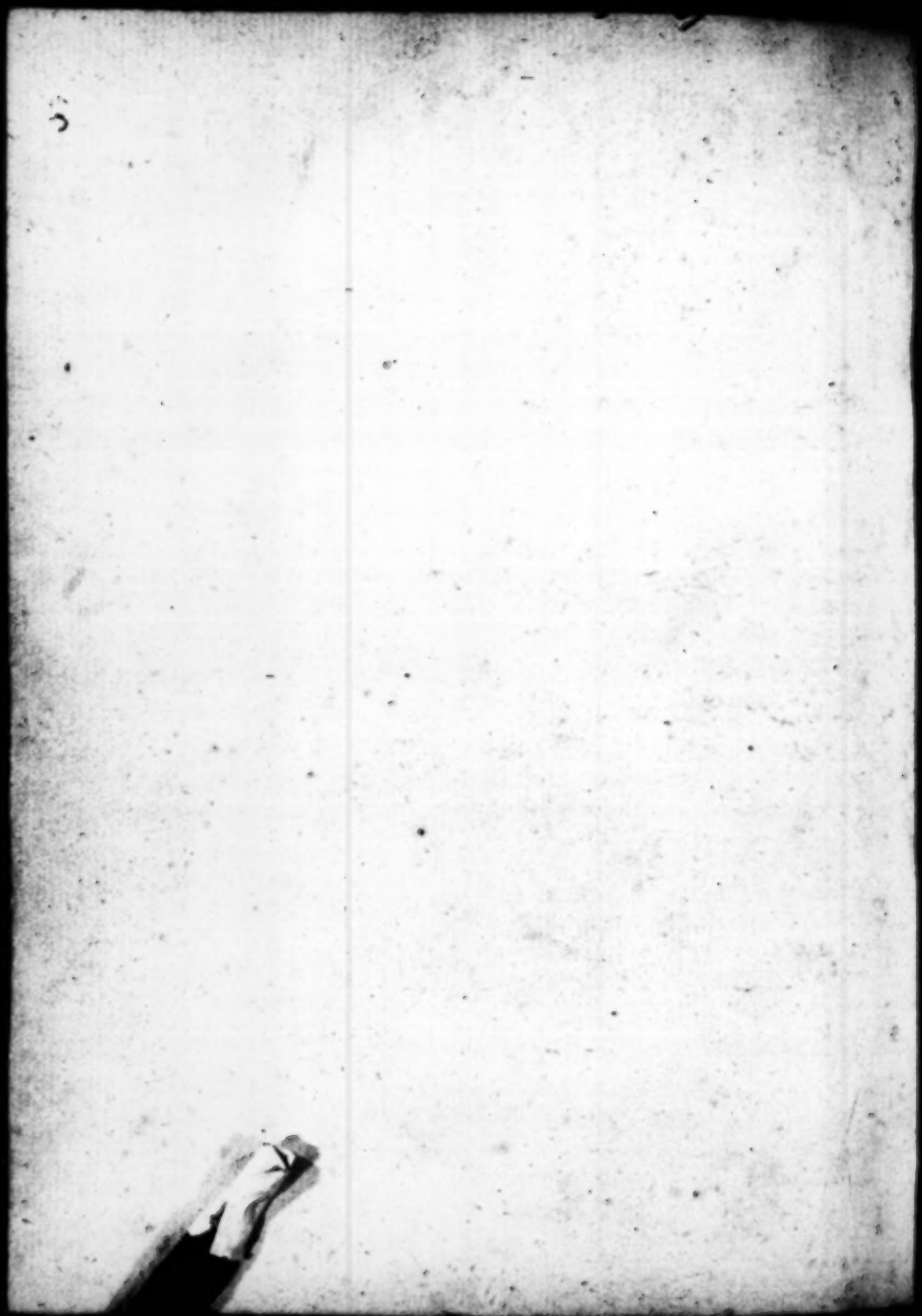
Farewell.

From my study at Basileopolis

The first of January,

1646.





EPISCOPACIE. 8.

BY  
Divine Right.

ASSERTED.

BY

JOS. HALL, B. of *Exon.*

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LONDON,

Printed by R. B. for Nathanael Butter, at the Pide-Bull  
by S. Augustine's Gate. 1640.

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# TO THE KINGS

*Most Excellent* MAJESTY,  
our most Gracious Sovereigne Lord,

CHARLES,

By the Grace of GOD, of Great  
*Britaine, France, and Ireland, King,*  
*Defender of the Faith, &c.*

May it please your Majesty,



Hen, about a yeare agoe, I  
presumed to tender to your  
Royall hands some few  
short Propositions concerning  
Church-Government, I little  
thought, that either the pub-  
like, or my owne Diocesane  
Occasions would have called  
on me for so large and speedy a pursuance of them,

## The Epistle Dedicatorie.

as now I am invited unto. Episcopacie since that time hath suffered in the North, even to the height of patience; and I have met with some affronts within my owne Jurisdiction: All evils (especially those of Schisme) are (as the plague) very catching, and doe much mischief, both in their aēt, and the spreading, It was therefore time for me to bend my best indeavours both to the remedy of what had happened in mine owne Diocesse, and prevention of what future mischief might insue. And long I sate downe, and waited for the undertaking of some abler pen; but seeing such a silence in so needfull a subject, as one that might not be too long wanting either to the vindication of the common cause, or the safety of my owne charge, I have thus boldly rushed forth into the Presse.

I cannot be so weakly inconsiderate, as to thinke that I could put my finger into this fire, and not be scorched; I doe well know, never any man toucht upon this quarrell, who was not branded with the deepest censure; Yet I doe willingly sacrifice my selfe herein to God, and his Truth.

I confesse my heart burnes within mee to see a righteous cause thus martyred through unjust prejudice, and to see some honest and well minded Christians misled into a palpable error under the pretence

of

## The Epistle Dedicatorie.

of zeale and piety, by the meere names of two or three late Authours, not more learned and godly, than (in this point) grossely mistaken.

If your Majesties great Cares of State could part with so much leisure as to peruse this short, but faithfull relation of the first ground, and originall of this unhappy division in the Church, it might please your Majestie to be informed, that when Petrus Balma, the last Bishop of Geneva was by his mutining Citizens frighted, and driven out of his place, and that Church was now left headlesse; Farell, and Viret, two zealous Preachers there, devised, and set up a new Platforme of Church-Government never before heard of in the Christian World; Themselves would supply the Bishop; and certaine Burgeses of the City should supply his assistant Clergie; and both these together would make up the body of an Ecclesiasticall Senate, or Consistory. This strange bird thus hatched by Farell, and Viret, was afterwards brooded by two more famous successours; and all this within the compasse of our present age. Now, had this Forme (being at first devised onely out of need for a present shift) contained it selfe within the compasse of the banks of the Lemane lake, it might have beene there retained, with either the connivence, or pitie of the rest of the Christian world: but now finding  
it

## The Epistle Dedicatorie.

it selfe to grow in some places, through the same of the abettors, into request, and good successe; it hath taken the boldnesse to put it selfe forth to the notice and approbation of some neighbour Churches; and some there are (which I blesse my selfe to see) that have taken such liking to it, that they have affected a voluntary conformity thereunto: and being wearie of that old forme of Administration, which hath (without contradiction) continued in the whole Christian Church from the times of the blessed Apostles of Christ inclusively untill this present age, are not onely eager (out of their credulity) to erect this new frame, but dare venditate it to the world, after fifteene hundred yeares deepe silence, for the very Ordinance, and Kingdome of Christ; whereas, if any living man can shew any one Lay-Presbyter, that ever was in the Christian World, till Farell and Viret first created him, let me forfeit my reputation to shame, and my life to justice. This is the true ground of this wofull quarrell; wherein I cannot but heartily pitie the misguidance of many well-meaning soules, of your Majesties subjects, which are impetuously carried away in the throng, by the meere sway of names, and tyranny of an ignorant zeale; not being so much as suffered to know where they are, or on what ground they goe: the fervent desire of whose reclamation, as of the  
settlement

## The Epistle Dedicatorie.

settlement of others, whom the ill condition of the time might cause to stagger, hath put my pen upon this envious, but necessary taske; whereto also my zeale was the more stirred, by an information, which I received from the late meeting at Edinburgh; In the eighth Session whereof it is reported, that one M. G. Grahame Bishop of Orkney had openly, before the whole Body of the Assembly, renounced his Episcopall Function, and craved pardon for having accepted it, as if thereby he had committed some hainous offence; This uncouth act of his was more than enough to inflame any dutifull soune of the Church, and to occasion this my ensuing (most just) exhortation. Onely I had need to crave pardon of your Majesty for the boldnesse of this interpellation, that I have dared to move your Majesty to descend so low, as to take view of this (on my part, so confidently undertaken) duell; Although, if the Combatants be single, yet the Cause is so common, as that the whole Church of God claimes her interest in it; But your Majesties long-knownne goodnesse encourages me to this presumption; And withall, I could not but have some due regard to that right, and propriety, which your Majesty may justly challenge in all the labours of this kinde, from whose pen never, as being under God appointed the great Patron of all divine truths, the great Guardian



## The Epistle Dedicatorie.

and Protector of these parts of his Church upon earth,  
whose true, ancient, and Apostolicall government is here  
questioned, and whose deserved devotions, and faith-  
full prayers shall be continually powred out to the God  
of heaven, for your Majesties long and happy preser-  
vation, amongst which shall be duly paid the daily tri-  
bute of



Your Majesties most humble,

Loyall, and zealously devoted

Subject, and Servant,

*Jos. Exon.*

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# EPISCOPACIE

BY  
DIVINE RIGHT.

## S. 1.

*An expositulatorie entrance into the Question.*



Good God! what is this, that  
I have lived to heare? That  
a Bishop in a Christian As-  
sembly, should renounce  
his Episcopall function, and  
cry mercy for his now-  
abandoned calling? Bro-

10 then that was, (who ever you be) I must have  
leave a while to contest seriously with you;  
the act was yours; the concernment the whole  
Churches: You could not think so soule a deed  
could escape unquestioned: The world never  
heard of such a Penance; you cannot blame us if  
we receive it both with wonder and expositula-

B

tion;

tion; and tell you, it had beene much better to have beene unborne, than to live to give so hai-  
 nous a scandall to Gods Church, and so deepe  
 a wound to his holy truth, and Ordinance.  
 If *Tyede* that runs betweene us, were an Oce-  
 an, it could not either drowne, or wash off, our  
 interest, or your offence: however you may  
 be applauded for the time, by some ignorant,  
 and partiall abettors, wiser posterity shall  
 blush for you, and censure you too justly for  
 some kinde of Apostasie: Sure I am, you have  
 done that to your selfe, which if your Presby-  
 terie had done to you, would have beene, in  
 the Construction of the great Councell of  
*Chalcedon*, no other then sacriledge. For me, I  
 am now breathing towards the end of my  
 race; the goale is already in mine eye; young  
 men may speake out of ambitious hopes, or  
 passionate transportations; I that am now set-  
 ting foot over the threshold of the house of my  
 age, what ayme can I have, but of the issue of  
 my last account, whereto I am ready to be sum-  
 moned before the Iudge of quick and dead:  
 Neither can you looke (as is likely) to be long  
 after me: setting therefore that awful Tribu-  
 nall, to which we shall shortly be presented,  
 before

*Council. Chalced.  
 of 150. Bish.  
 Can. 29.*

*ἐπιτομήν τῆς  
 ἐπιστολῆς  
 βασιλέως ἡμετέρου  
 ἰεροσολίμα ἐστίν.*

before our eyes; let us reason the case in a modest earnestnesse. I should be ashamed to finde lesse zeale in my selfe for holy Episcopacie, than you think you have show'd in disclaiming it. Say therefore, I beseech you, before God and his elect Angels, say what it is, (besides perhaps the feare of plundering a faire temporall estate by the furious multitude;) say what it can be, that induced you to this sinfull, to this scandalous repentance; shew me true grounds, and take me with you. How wearie should I be of this Rochet, if you can shew me, that Episcopacie is of any lesse than divine Institution. The eminence of that calling, which you have given up, as too good for you, will not allow you (though perhaps you might) to plead ignorance. Win him by your powerfull arguments, who is so farre from being wedded to the love of this misconceived pompe, that he envies the  
10 sweet peace of his inferiours; Let me tell you, it is your person, that aggravates your crime; For a sheep to stray, it is no wonder; but for a Shepheard, yea a guide and director of Shepherds, (such God and the Church had made you) not to wander himselfe onely, but to lead away his flock from the green pastures,  
20



and comfortable waters of divine Truth, to the drie and barren desarts of humane inventions, it cannot be but as shamefull as it is dangerous; both in an high degree. That some poore seduced soules of your ignorant vulgar should condemne that calling, which they were never suffered to looke at, but with prejudicate eyes; or, that some of your higher-spirited Clergie, out of an Ambition of this dignity, and anger of the repulse, should snarle at this denied honour; or, that some of your great ones, who, perhaps, do no lesse love the lands, than they envie, and hate the preheminance of Bishops, should crie downe that sacred function, could be no other than might in times so conditioned be expected, and by fore-expectation made the more tolerable: But for a man held, once, worthy to be graced with the chaire of *Episcopacie*, to spurne downe that once-honourable seat, and to make his very Profession, a sinne, is so shamefull an indignity, as the judicious of the succeeding ages, will shake their heads at, and not mention, without just indignation. If you were guilty, to your selfe, of any noted personall exorbitances, or of any insolencies, or offensive miscarriages in your ill-placed

placed government (such perhaps, as have enraged your angry vulgar ) these had beene just matter of your humble penitence, and worthy of your most submisſe deprecation : but to repent you of a most lawfull, honourable, holy, divine vocation, and thereby to caſt mire in the faces of the bleſſed Apoſtles , who received it from their God, and Saviour , and by the guidance of his Spirit ordained it, is ſuch an act,  
10 as can ſcarce be expiated with floods of overlaſteſt teares. Come then, I beſeech you, and let us in the feare of God reaſon ſadly together, not in a vaine affectation of victory, like ſome young Sophiſters, but as ſober Divines, in a fervent purſuit of that Truth, which God and his purer Church have left, and conſigned to us. That God, who is the Father of lights, and the God of truth and peace, inlighten the eyes of his poore ſeduced people, that they may ſee and  
20 acknowledge his Truth; not ſuffering themſelves to be blinded with unjuſt prejudices, and falſe ſuggeſtions; and that they may know thoſe things which belong to their peace.



## S. 2.

*The difference of the condition of forraigne Churches  
and Divines, from those of our Northern  
neighbours.*

**B**Vt first, ere we enter these lists, let me advise you, and your, now-Maister, the faction; not to deceive your selves vainly, with the hope of hiding your heads, under the skirt of the authoritie of those Divines and Churches abroad, which retaine that forme of government whereto you have submitted: For know, their case and yours, is far enough different. They plead to be by a kind of necessity cast upon that condition, which you have willingly chosen: They were not, they could not be, what you were, and might still have beene. Did any of them forsake and abjure that function of Episcopacie, which he might freely have injoyed with the full libertie of professing the Reformed Religion? It is true, many Bishops have beene faultie in their owne persons, and condemned too justly of exorbitance, in managing their calling; but where

where the calling is ( as it should be ) severed from these exceptions to the person, did ever any wise man, or Christian Church condemne that calling for it selfe? Yea, if the last Bishop of Geneva had become a Protestant, and consented in matter of Doctrine to *Calvin*, *Farret*, *Viret*, have you or any man living just cause to thinke that the Citie would not gladly have retained his government still, and thought themselves happie under such a protection? Would they have ejected him as an enemy, whom they might have enjoyed as a Patron? Would they have stood upon his Episcopacie, whiles they had his concurrence in the truth of Religion? No man that hath either braine or forehead will affirme it; since the world knowes the quarrell was not at his dignitie, but at his opposition to the intended Reformation: But because this is only a suggestion of a then-future-conditionate contingencie, and may perhaps meet with some stubborn contradiction, heare what *Calvin* himselfe saith for himselfe, and his Copartners.

*Talem si vobis hierarchiam exhibeamus, in qua sic emineant Episcopi ut Christo subesse non videntur, ut ab illa tanquam unico capite pendeant, & ad ipsam referantur, &c. cum vero nullo modo anathemate dignos faciat, si quaeratur, qui non tam reverenter summisque obedientia observant.*

Cited also as approved by *Chamier*, *De membris Regis*, Lib. 4. Cap. 1.

*Calvin. de necessitat. Eccl. Reformanda.*

If they would, saith he, bring unto us such an Hierarchie, wherein the Bishops shall so rule, as that they refuse not to submit themselves to CHRIST, that they depend upon him, as their only head, &c. then surely if there shall be any that shall not submit themselves to that Hierarchie reverently, and with the greatest obedience that may be, I confesse there is no *Anathema* of which they are not worthy. Thus he, in the treatise of the necessity of reforming to the Church. Do you heare your Doome from your owne Oracle? Loe, such, and no other, was that Hierarchie, wherein you lately bore a part, and which you have now condemned; make account therefore of the merit and danger of Calvins just *Anathema*. Yet againe, the same Authour in his Confession of Faith, written in the name of all the French Churches, speaking of the depraved estate of the Romane Church, then in the *fieri* of Reforming, plainly writes thus; *Interea tamen*; Yet in the meane time, we would not have the Authority of the Church, or of those Pastors, or Superintendents, to whom the charge of governing the Church is committed, taken away; we confesse therefore, that these Bishops, or Pastors

are

*Interea tamen,  
Ecclesie auctori-  
tatem vel Pasto-  
rum & Superin-  
tendentium, qui-  
bus Ecclesie re-  
genda provincia  
mandata est, sub-  
latam volumus.  
Fatemur ergo  
Episcopos sive  
Pastores reveren-  
ter audiendos,  
quatenus pro sua  
functionis ratio-  
ne verbum Dei  
docent.  
Confess. Fidei  
nomine Gall.  
Eccles.*



are reverently to be heard, so farre forth as according to their function, they teach the Word of God. And yet more plainly. Certainly (saith hee, speaking even of Popish Bishops, if they were true Bishops) I would yeeld them some authority in this Case, not so much as themselves desire, but so much as is required to the due ordering of the Policie, or Government of the Church. Lastly (for it were easie to heape up this measure) in an Epistle of his, wherein the question is purposely discussed, what is to be done, if a Popish Bishop shall be converted to the reformed Religion; he so determines it; That it is fit such an one first renounce his Popish power of sacrificing, and professe to abstaine from all the superstitions and feedities of the Romish Religion; then that he must doe his utmost endeavour, that all the Churches which belong to his Bishopricke, may be purged from their Errours and Idolatry; and at last concludes, that both his possessions and authority too, should be left him: By vertue whereof he must take order that the Ministers under him do duly preach Gods Word, as himselfe also must do. Thus he, wisely and moderately:

*Sane si veri Episcopi essent, aliquid eis in hac parte autoritatis tribuerem, non quantum sibi possident, sed quantum ad pollutionem Ecclesiarum ordinandam requiritur. Calv. Instit. l. 4. c. 10.*

Not first of all stripping him of his Episcopall power, and discharging all his Clergie of their respects and obedience to him, and reducing him to the rank of the meanest Plebeian Presbyter, as some hot heads would have done. You heare how judicious and moderate *Calvins* opinion was then; and had he beene in your late pretended Assembly at *Glasgow*, or this of *Edinburgh*, what vote he would have given: Had he had the casting voice, your Coat had not beene cast for him: How happy were it for your Churches, if all among you who so much honour his name, would as readily submit to this his judgement: Sure I am, had it been so with you, you had beene as farre from defying Episcopacie in holy professors, as you are now from truth and peace.

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S. 3.

The judgement of the German Reformers, concerning the retaining of Episcopacie.

**A**ND that the French Reformers may not herein bee thought to goe alone, take notice I beseech you, what the Germane Divines,

Divines, of the Ausburgh-Confession, have freely professed to this purpose. Who taking Occasion to speake of Canonickall Ordination, breake forth into these words following; *Sed Episcopi, &c.* But the Bishops (say they) do either force our Priests to disclaime and condemne this kinde of Doctrine, which we have here Confessed; Or by a certaine new and unheard-of kinde of Cruelty put the poore and  
 10 innocent soules to death: These causes are they, which hinder our Priests from receiving their Bishops; so as the Cruelty of the Bishops is the Cause, why that Canonickall Government or Policie, which we earnestly desired to conserve, is in some places now dissolved: And not long after in the same Chapter; *Prorsus hic iterum, &c.* And now here againe we desire to testifie it (to the world) that we will willingly Conserve the Eccle-  
 20 siasticall and Canonickall government, if on-ly the Bishops will cease to exercise Cruelty upon our Churches. This our will shall excuse us before God, and before all the world, unto all posterity, that it may not be justly imputed unto us, that the Authority of Bishops is impayred amongst us; when men  
 C 2 shall

*Quam nos magis  
 opere conservare  
 re cupissemus.*

shall heare, and read, that we earnestly deprecating the unjust cruelty of the Bishops, could obtaine no equall measure at their hands. Thus those learned Divines and Protestants of *Germanie*; wherein all the world sees the Apologist professeth for them, that they greatly desired to conserve the government of Bishops, that they were altogether unwillingly driven from it; that it was utterly against their heart, that it should have beene impaired or weakened; That it was onely the personall cruelty and violence of the Romish Persecutors in a bloody Opposition to the doctrine of the Gospel, which was then excepted against: To the same purpose is that, which *Camerarius* reports concerning those two great Lights of *Germanie*, *Melancthon* and *Luther*: That *Philip Melancthon* not onely by the consent, but the advice of \* *Luther* perswaded the Protestants of that time, that if Bishops would grant free use of the true doctrine, their ordinary power and administration over their severall Dioceses should be restored unto them. And the same *Melancthon* in an Epistle to *Luther* hath thus; You do not believe in how great hatred I am, both with the *Noricians*, and I know not whom els,

*Camer. in vita  
Melancthon.*

\* Who professeth also so much in the small Chaldian Articles. Art. 10.

*Melanct. Epist.  
Luthers.*

els, for restoring to the Bishops their jurisdiction: and, in a most true censure in his history of the Augustan Confession; *Hoc autem male habet quosdam immoderatiores, reddi jurisdictionem, restitui politiam Ecclesiasticam*; This, saith he, troubles certaine immoderate men, that jurisdiction is re-delivered to the Bishops, and their Ecclesiasticall policie restored. As for *Bucer*, he is noted, and confessedly acknowledged for a  
 10 favourer of Religious Episcopacie.

*Melanct. ca-  
merario hist. Com-  
fif. August. per  
chytraum.*

*Buc. de Reges  
Christi.  
He that desires  
to see more  
testimonies of  
this kinde, I re-  
ferre him to  
the Survey of  
Discipl. chap. 8.*

See now I beseech you, how willing these first reformers were to maintaine and establish Episcopall government, how desirous to restore it, how troubled, that they might not continue it. Might they have injoyed the Gospell, they would have injoyed Episcopacie: In whose steps then doe you tread whiles you desie it? Certainly if the Genevian and Germane Prelacie would have but tolerated a Re-  
 20 formation of the Papall corruptions, there had never beene, either a Parity of Ministers, or a Lay Presbyter in the world to this day.



## S. 4.

*The attestation of famous Divines abroad to  
our Episcopacie.*

**W**Hat should I need to presse you with those Attestations of high respect which the most eminent Divines of forraigne Churches have ever wont to give to our Episcopacie. To begin with *Beza* (though a truer backe-friend to the Hierarchy, than his cooler Predecessour) yet this he can say for ours; If now the reformed Churches of *England* underpropped with the Authority of Bishops and Archbishops do hold on, as this hath happened to that Church in our memory, that she hath had men of that calling, not only most notable Martyrs of God, but also excellent Pastors and Doctors, *Fruatur sanè istà singulari Dei beneficentiâ, quæ utinam illi sit perpetua;* Let her in Gods name injoy this singular bounty of God, which I wish she may hold for ever. As for learned and moderate *Zanchius*, he hath spent his judgment so freely on our part, that he confesseth,

*Beza Resp. ad  
Sarav. p. 111.  
Vid. Surv. Dis-  
cipl. p. 135.*

confesseth, A certaine great man ( and wee  
 gesse whom he meanes ) tooke exceptions at  
 his favour of Episcopacie. Let me (not with-  
 out the professions of my deare respects to my  
 ancient and worthy friend, D. *Molinaeus* ) tell  
 you what he heartily writes to our late-admi-  
 rable Bishop of *Winchester*, *Egône malè vellem Or-*  
*dini vestro, &c.* What? that I should have an ill  
 conceit of your Order? of which I never  
 10 spake without honour; as who doe well  
 know, that the restauration of the English  
 Church, and everſion of Poperie, next under  
 God and your Kings, is chiefly to be ascribed,  
 and owed to the learning and industry of your  
 Bishops; some whereof, being crowned with  
 Martyrdome, subscribed the Gospell with  
 their blood; whose writings we have; whose  
 acts and zeale we record, as no whit inferiour  
 to the best of Gods servants, which *France*, or  
 20 *Germanie* hath yeelded; he that denies this, is  
 either wickedly foolish, or envious to the glory  
 of God, &c. What should I need to thicken the ayre with  
 clouds of witnesses? There is witnesse enough  
 in the late Synod of *Dort*; when the Bishop of  
*Landasse* had in a speech of his, toucht upon  
 Episcopall

P. Molina. Ep. 3.  
 Reverendiss.  
 viro; Præfuli  
 dignissimo;  
 D. Episc. Winc-  
 ton.

Episcopall government, and show'd, that the want thereof gave opportunities to those divisions, which were then on foot in the *Netherlands*: *Bogermannus* the President of that Assembly, stood up, and in a good allowance of what had beene spoken; said; *Domine, nos non sumus adeò felices*; Alas, my Lord, we are not so happy: Neither did he speake this in a fashionable Complement (neither the person, nor the place, nor the hearers were fit for that) but in a sad gravitie, and conscionable profession of a knowne truth; neither would he, being the mouth of that select Assembly, have thought it safe to passe those words, before the Deputies of the States, and so many venerable Divines of forraigne parts (besides their owne) if he had not supposed this so cleare a truth, as that Synod would neither dis-relish, nor contradict. What do I single out a few? All the world of men, judicious, and not prejudiced with their owne interests, both doe, and must say thus, and confesse with learned *Casaubon*, *Fregeyill*, and *Sarania*, that no Church in the world comes so neare to the Apostolike forme, as the Church of *England*: And are you wearie of that Condition which other good and wise men proclaime

claime happy? Do you dote upon that, which they would be glad to change?



## S. 5.

*The particularity of the difference in our freedome,  
and the benefit of a Monarchicall  
Reformation.*

10

**S** Ay now therefore no more, that you have conformed your selves to the patterne and judgements of some other reformed Churches: This starting-hole is too strait to hide you. We can at once tenderly respect them, and justly censure you: Acts done out of any extremity, can be no precedents for voluntary, and deliberate Resolutions: The Mariner casts out his goods in a storme; would we censure him for lesse than a mad man, who should do thus in a calme, or in a faire gale? When an house is on fire in the City, we pull downe the next rooffe, though firme and free, to prevent the spreading of the flame; would we not wonder at the man, that should offer this violence to his neighbours  
D house,

house, when there is no appearance of danger? we cut off a limbe to prevent the deadly malignity of a Gangrene, is this any warrant to dismember the sound? Right thus stands the Case betwixt other Churches and yours: They found themselves in danger to be wracked, with the impetuous stormes of Popish Tyranny; to be consumed with the flames of Romish persecution; to be stricke dead with the killing Gangrene of superstition; they saw, on the sudden perhaps, no other way left them for their freedome and safety, but to eject, pull downe, cut off the knowne instruments of that Papall Tyranny, persecution, infection; as without whose perfect exauthorization they could conceive no hope of injoying the Gospell and themselves. Neither could they finde any glimpse of hope, that the Sovereaign State under which they then lived, being governed by a superstitious Clergie, would so farre favour them, as to allow them an Episcopall government of their owne profession, opposite to the over-prevalent faction of Rome: Hereupon therefore they were forced to discard the office, as well as the men; But yet the office because of the men; as Popish, not as Bishops; and

*Non culpā vestrā  
adesse Episcopatu-  
m, sed injuriā  
temporum: Non  
enim tam propi-  
tios habuisse Re-  
ges vestram Gal-  
liam in Ecclesia  
reformanda quam  
habuit Britannia  
nostra.*

*Episc. Winton.  
Molineo, Epist.  
3.*



to put themselves for the present into such a forme of government at a venture, as under which they might be sure, without violent interruption, to sow the seeds of the saving and sincere truth of the Gospell. Though also it is very considerable, whether the Condition they were in, doth altogether absolutely warrant such a proceeding; for was it not so with us, after Reformation was stept in, during those fiery times of *Queene Mary*? Was it not so with you, when those holy men, *Patrick Hamilton*, and *George Wishart* sowed the first seeds of Reformation among you in their owne blood? with that Spirit, the Holy Ghost indued them, of Patience and Constancy, crowned with Martyrdome; not of Tumult and furious opposition; to the disquiet of the State, and hazard of the Reformation it selfe; or to the abjuring and blaspheming of an holy Order in the Church, and dishonouring of Almighty God, while they pretended to seeke his honour. This was their Case, but what is this to yours? Your Church was happily gone out of Babylon; your and our most gracious and religious Sovereigne sincerely professeth, maintaineth, encourageth the blessedly-reformed Religion,

*Nisi cui coegerit  
dura necessitas,  
cui nulla lex est  
posita.*

*Hadr. Sarav.*

*resp. ad Reg. de*

*grad. Ministr.*

*Factum Ecclesi-*

*arum reformato-*

*rum accipio, &*

*excuso, non incu-*

*so, nec exprobro.*

*Ibid.*

his Bishops preach for it, write for it, and professe themselves ready, after the example of their predecessors, to bleed for it. Your and our late learned and pious Sovereigne of blessed memory, with the generall votes of a lawfull Assembly, re-inforced that Order of Episcopacie, which had beene (as I take it) but about seventene yeares discontinued. And how can you now think of paralleling your condition with the forraigne? But that you may not think that I speake at randome, and upon blinde conjectures of the state of this difference, heare, I pray you, what wise *Fregivillaus* (a deepe head, and one that was able to cut even betwixt the league, the Church, and the State) saith concerning it. The Ministers of the reformation, saith he, which planted it in *France*, had respect unto their businesse, and to the work they took in hand, when they brought in this equality, which was, to plant a Church, and to begin after the manner of the Apostles, when they planted a Church in *Ierusalem*. As also they meant not to reverse the state of the Clergie, or to submit it to their Orders, whensoever the Clergie, or whole State of *France* should happen to admit the Reformation: But their purpose tended

Fregevill.  
Politique Re-  
form. pag 70.  
of the Trans-  
lation into  
English.

tended onely to overthrow superstition; and in the meane time to beare themselves according to their simple equality: whereupon I inferre, that he that would take occasion of this equality brought into *France*, to reverse the estate of the Episcopall Clergie among the reformed, should greatly wrong the cause of those, who there under have reformed *France*, and had never that intent. Thus he.

10 Whereto add; That the same Authour professeth, that it is not the degrees of the Clergie, which the Reformers except against, but the superstition. In the meane time he judiciously professeth, that the French Ministers have taken up this equality of government, only provisionally reserving liberty to alter it according to occurrences. To which purpose he projecteth to the French King, the Creation of one supreme Bishop, or Patriarch of *France*, to whom the whole estate of the French Clergie might, upon faire termes be subjected. Do you not now

20 in all this, which hath beene said, see a sensible difference betwixt their Condition and yours? Can you chuse but observe the blessing of Monarchicall reformation amongst us,

beyond that popular and tumultuary reformation amongst our neighbours? Ours, a Councell; theirs, an uproare: Ours, beginning from the head; theirs, from the feet; Ours, proceeding in a due order; theirs, with confusion: Ours, countenancing, and incouraging the converted Governours of the Church; theirs, extremely over-awed with averse power, or totally over-borne with foule sacriledge: in a word, ours, comfortably yeelding what the<sup>10</sup> true and happy condition of a Church required; theirs, hand-over-head taking what they could get for the present. And what now? Shall we, instead of blessing God for our happiness, emulate the misery of those, whom we do at once respect, and pitie? Suppose the late Kings and Parliaments of *France*, before these separate formes of Administration were pitcht upon, would have said; You, of the Reformed profession, injoy your religion freely, and if<sup>10</sup> you thinke it more safe to live under Church-governours of your owne, let your Clergie recommend unto us such grave and worthy persons, as may be fit for those places, they shall forthwith be established over you, with full authority, and just maintenance; would any  
of

of the learned Divines of those times have  
 slighted the offer, and have said, by your leave  
 Sir, we like it not; we have other projects in  
 hand; we will set up a new government that  
 will better besit our purposes: Certainly I  
 should wonder at the man, that should enter-  
 taine such an impossible imagination of those  
 wise and godly learned professors, who were  
 by the iniquity of the times in a manner force-  
 10 ably driven (at least as they imagined) upon  
 this forme; and necessarily put to this choice,  
 whether they would still submit to Popery, or  
 no longer submit to Episcopall Administrati-  
 on, which there was only managed by Popish  
 hands. What need more words? Themselves  
 have, as we have already seene, clearly decided  
 it. Go now, and take these men, and times,  
 for your patternes, who never meant to make  
 themselves, and their condition imitable pre-  
 20 cedents, but rather the objects of our better  
 wishes. It was a modest word of *Beza*, That  
 he never meant to prescribe the Ecclesiasticall  
 policie of *Geneva* to other Churches; for this  
 were high presumption. And will you be pre-  
 scribing to your selves, that, which he would  
 not prescribe to you? Will you create that

Hadr. Stry-  
 Fregevell. in  
 Praefat. pal-  
 mon Christi.



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 policie of *Geneva* to other Churches; for this  
 were high presumption. And will you be pre-  
 scribing to your selves, that, which he would  
 not prescribe to you? Will you create that

*Hadr. Stray;*  
*Fregeuill. in*  
*Pras. ad pal-*  
*mon Christi.*

to be an universall Ordinance of God, which he dare not warrant for any other than a Locall Constitution ?

Neither is there a more sensible difference betweene the Authority and successe of a Monarchicall or Popular Reformation, than there is betweene the formes which are fit and expedient for large Churches, living under the sway of a Monarch, and those which particular Cities, or territories may admit under a Demo.<sup>19</sup> craticall or Aristocraticall government: Hereupon (saith the Reformed Politique discreetly) I doe inferre, that in the state of a mighty and peaceable Church, as that of *England*, or as the Church of *France*, or such like, might be, if God should call them to Reformation, the state of the Clergie ought to be preserved; For equality would be hurtfull to the State, and in time breed confusion. Thus he. And indeed (besides those holy and divine considerations,<sup>20</sup> whereof we shall treat in the sequell) it stands with great reason, that there should be a correspondence betwixt the Church, and the State, and a meet respect to the rules of both. As therefore, because in a free Citie, or State, we finde certaine *Optimates*, who by successive Elections

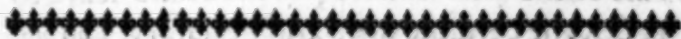
Elections sway the government, according to  
 their municipall rules, not without the assi-  
 stance, and consent of a greater number of  
 Plebeian Burgeffes; and see (perhaps) this  
 forme of Administration in those places succes-  
 full, it were a crime, of strange braine-sick gid-  
 dineffe, to say nothing of the hainous morall  
 transgression, to cast off the yoke of just and  
 hereditarie Monarchie, and to affect this (πο-  
 10 λυκοειρανίαν) many headed Sovereignty: So were  
 it no lesse unreasonable, where a Nationall  
 Church is happily settled in the orderly regiment  
 of certain grave Over-seers, ruling under one ac-  
 knowledged Sovereigne by wholesome and un-  
 questionable Lawes, and by these Lawes, pu-  
 nishable, if they over-lash, or be defective in  
 their charge, in a fastidious discontentment to  
 seek to abandon this ancient forme, and to be-  
 take themselves to a popular forme of Disci-  
 20 pline, borrowed from abroad; which, what  
 were it other, than to snatch the reines out of  
 the hands of a skilfull Coach-man, and either  
 to lay them loose in the horses necks, or to de-  
 liver them to the hands of some ignorant, and  
 unskilfull lackeyes, that run along by them.  
 But of this point more elsewhere. My zeale,

and my respects to the Churches abroad, and my care and pitie of many seduced soules at home, have drawne me on farther in this discourse, than I meant: For who can indure to see simple and well-meaning Christians abused with the false colour of Conformity with other Churches, when there is apparently more distance in the ground of their differences, than in the places of their situation? Be wise, my deare Brethren, and suffer not your selves to be cheated of the Truth, by the mis-zealous suggestions of partiall teachers. Reserve your hearts free for the clearer light of Scripture, and right Reason, which shall in this discourse offer to shine into your soules. For you, Sir (*su frere*) confesse (unlesse you can in truth deny it) that you goe alone, and that you have reason absolutely to quit all the hope of the Patrocination of other Churches, which you might seeme to challenge from their example and practice. For now that I have got you alone, I shall be bold to take you to task, and do, in the name of Almighty God, vehemently urge, and challenge you to maintaine (if by any skill or pretence you may) your owne act of the condemnation

of



of Episcopacie, and your penitent submission to a Presbyteriall government. Wherein I doubt not but I shall convince you of an high and irreparable injury done by you to God, his Ordinance, and his Church.]



§. 6.

*The project and substance of the Treatise following.*

10

**F**OR the full and satisfactorie performance whereof, I shall onely need to make good these two maine points. First,

That Episcopacie, such as you have renounced, even that which implies a fixed superiority over the rest of the Clergie, and jurisdiction; is not onely an holy, and lawfull, but a divine Institution; and therefore cannot be abdicated, without a manifest violation of

20

Gods Ordinance. Secondly, That the Presbyterian government, so constituted as you have now submitted to it, (however vendituted under the glorious names of Christs Kingdome and Ordinance, by those specious and glozing termes to bewitch the ignorant multitude, and to insnare their consciences)

hath no true footing, either in Scripture, or the practice of the Church, in all ages, from Christs time, to the present.

That I may clearely evince these two maine points, wherein indeed consists the life and soule of the whole cause; I shall take leave to lay downe certaine just, and necessary *Postulata*, as the ground-works of my ensuing proofs: all which, are so cleare and evident, that I would faine suppose neither your selfe, nor any ingenious Christian, can grudge to yeeld them: but, if any man will be so stiffe, and close-fisted, as to stick at any of them, they shall be easily wrung out of his fingers, by the force of Reason, and manifest demonstration of Truth.



S. 7.

*The first ground or postulate; That government whose foundation is laid by Christ, and whose Fabrick is raised by the Apostles, is of Divine Institution.*

**T**He first whereof shall be this; That government, whose ground being laid by our Saviour himselfe, was afterwards raised by

by the hands of his Apostles, cannot be denied to be of Divine Institution. A Proposition so cleare, that it were an injury to goe about to prove it. He cannot be a Christian, who will not grant, that, as in Christ, the Sonne of God, the Deity dwelt bodily; so, in his servants also, and agents under him, the Apostles, the Spirit of the same God dwelt; so as all their actions, were Gods by them. Like as it is the same  
10 spring-water that is derived to us, by the Conduit-pipes; and the same Sun-beames, which passe to us through our windowes. Some things they did as men; actions naturall, civill, morall; these things were their own: yet they even in them no doubt were assisted with an excellent measure of grace. But those things which they did, as Messengers from God (so their names signifie) these were not theirs; but his, that sent them. An Ambassador dispatch-  
20 eth his Domesticall affaires, as a private man; but when he treats, or concludes matters of State, in his Princes name, his tongue is not his owne, but his Maisters. Much more is it so in this case; wherein (besides the interest) the agents are freed from error. The carefulllest Ambassador may perhaps swerve from his

message; these ( which was one of the privileges of the Apostles ) were through the guidance of Gods Spirit, in the acts of their Function, inerrable. So then, if the foundation were laid by Christ, and the wals built up by his Apostles, the Fabrick can be no lesse than divine,



## §. 8.

*The second ground; That the practice and recommendation of the Apostles is sufficient warrant for an Apostolicall Institution.*

**S**Econdly, It must also be granted, That not onely the government, which was directly commanded, and enacted; but that, which was practised and recommended by the Apostles to the Church, is justly to be held for an Apostolicall Institution. In eminent and authorized persons, even examples are rules: much more in so sacred. Neither did the Spirit of God confine it selfe to words, but expressed it selfe also in the holy actions of his inspired servants; As *Chrysostome* therefore truly said, That our Saviour did not onely speak, but work Parables:

rables: So may we say here, that the Apostles  
 did not onely enact, but even act lawes for his  
 holy Church. And this is learned *Calvin* deter-  
 mination about Imposition of Hands: Al-  
 though, saith he, there is no certaine precept  
 concerning Imposition of Hands, yet, because  
 we see it was in perpetuall use with the Apo-  
 stles, their so accurate observation of it ought to  
 be unto us instead of a command: and therefore  
 10 soone after, he affirms plainly, That this Cere-  
 mony proceeded from the Holy Ghost himselfe.  
 And in the fore-going Chapter, speaking of the  
 distribution of Pastors to their severall char-  
 ges, he saith, *Nec humanum est inventum, &c.* It is  
 no humane device, but the Institution of God  
 himselfe; For we read, that *Paul* and *Barnabas*  
 ordained Presbyters in all the Churches of *Ly-*  
*stra*, *Antioch*, *Iconium*: And that direction, which  
 the great Apostle of the Gentiles gave to *Timo-*  
 20 *thy*, was, as *Calvin* truly, *Mandati nomine*, in the  
 name and nature of a command. And what els,  
 I beseech you, would the rigid exacters of the  
 over-severe and Iudaicall observation of the  
 Lords Day, as an Evangelicall Sabbath, seem to  
 plead for their warrant (were they able to make  
 it good any way) but the guise and practice  
 of

*Licet autem nul-*  
*lam extat prac-*  
*ptum de manuum*  
*impositione, &c.*  
*Calv. l. 4. Instit.*  
*C. 3. S. 16.*



Paracles. l. i. c. 4

of the Apostles. Precept certainly there is none, either given, or pretended; Thus the bitter *Tileno-mastix* can say, There was a double Discipline of the Apostles, *Docens* and *Vtens*; in the first they gave precepts to the Church, and her Governours; in the second, their practice prescribes her government; although (as he adds without booke) not without the Churches owne consultation, and consent: which if it be granted, makes the more for us; who, ever <sup>10</sup> since we were a Church, have consented to the Apostles practice, and constantly used the same. What do I stand upon this? They are the words of *Cartwright* himself (*αυτος εφη*) the example of the Apostles, and generall practice of the Churches under their government draweth a necessity.



## §. 9.

*The third ground, That the formes ordained by the Apostles, were for universall, and perpetuall use.*

**T**Hirdly, it is no lesse evident, that the form which the Apostles set and ordained for the governing of the Church, was not intended by

by them for that present time, or place onely; but for continuance, and succession for ever. For no man, I suppose, can be so weak, as to thinke that the rules of the Apostles were personall, locall, temporary; as some Dials, or Almanacks, that are made for some speciall Meridians: but as their office and charge, so their rules were universall to the whole world; as farre, and as long as the world lasteth. For what reason is  
 10 there, that Crete or Ephesus should be otherwise provided for, than all the world besides? Or what possibility to think that those first planters of the Gospell should leave all the rest of Christs Church, as the Ostrich doth her egges, in the dust, without any farther care? The extent and duration of any rule will best be measured, as by the intention of the Authour, so by the nature, and use of it; S. Paul's intention is clearly expressed for a continuance untill the appear-  
 20 ing of our Lord Iesus Christ. As for the nature of the severall directions they carry perpetuity, and universality of use in the face of them; there being the same reason of their observati- on by all persons concerned, and in all times and places; why should not every Bishop be as unreprouceable as a Cretian, or an Ephesian?

*Præcepta ipsa  
disciplina omni-  
bus in futurum  
Ecclesiis distan-  
te Sp. Sancto tradi-  
dunt. Sco. Wy.  
Paracles. l. 1. c. 4*

1 Tim. 6. 14.

Why should an accusation be received against an Elder upon more slender evidence in one place, than another? Why should there not bee the same courses taken for Ordination and Censure in all ages and Churches, since the same things must of necessity be done every where, in all ages and Churches? But why should I strive for a granted Truth? For it is plaine, that the Isle of Crete, and Ephesus, were but the patterns of other Churches; and Timothy and Titus of other faithfull Overseers: If therefore it shall appeare, that Episcopacie, so stated as wee have expressed, was in these persons and Churches ordered and settled by Apostolicall direction, it must necessarily be yeilded to be of Apostolike; and therefore Divine Institution.

S. 10.

S. 10.

The fourth ground, That the universall practice of the Church immediately succeeding the Apostolike times, is a sure Commentary upon the practice of the Apostles, and our best direction.

10 **F**ourthly, I must challenge it for a no lesse undoubted Truth, That the universall practice of the Church immediately succeeding the Apostles, is the best Commentary upon the practice of the Apostles; and withall, that the universall practice of Gods Church in all ages, and places, is next unto Gods Word, the best guide and direction for our carriages, and formes of Administration, The Copartners and immediate Successors of those blessed men  
20 could best tell what they next before them did, for who can better tell a mans way or pace, than hee that followes him close at the heeles? And if particular men or Churches may mistake; yet that the whole Church of Christian men should at once mistake that which was in their eye; it is farre more than utterly  
F 2 improbable.

Polit. Ecclef. l.  
2. cap. 7.  
Falsum est, &c.

improbable. A truth, which it is a wonder any sober Christian should bogle at; yet such there are, to our grieve, and to the shame of this late giddy age; even the great guides of their faction; Our mis-learned countryman *Parker*, the second *Ignis fatuus* of our poore misled Brethren, and some Seconds of his, stand peremptorily and highly upon the Deniall; It is false (saith he) that the universall practice of the Church is sufficient to prove any thing to be of *10* Apostolike Originall; And jeeringly, soone after, *Univerſa Eccleſiæ praxis, & conſenſus patrum, unica Hierarchicorum Helena eſt.* The universall practice of the Church, and consent of Fathers, (saith he) is the onely dearling of the abettors of the Hierarchy. But the practice of the Church immediately after the Apostles is no evidence. Heare now, I beseech you, my deare brethren, all ye who would pretend to any Christian ingenuity, and consider, whether *20* you have not reason to distrust such a leader, as would perswade you to slight and reject the testimony and practice of the whole Church of God upon earth, from the first plantation of it to this present age, and to cast your selves upon the private opinions of himſelfe, and some few  
other



other men of yesterday; surely in very matter of doctrine this could be no other than deeply suspicious, than foulely odious: If no man before *Luther* and *Calvin* had excepted against those points wherein we differ from *Rome*, I should have hated to follow them; how much more must this needs hold in matter of fact? Iudge what a shame it is to heare a Christian Divine carelesly shaking off all arguments drawne from Antiquity, Continuance, Perpetuall Succession in and from Apostolike Churches, unanimous consent, universall practice of the Church, immediate practice of all the Churches succeeding the Apostles, as either Popish, or nothing: And all these are acknowledged for our Grounds, and are not Popish. For me, I professe, I could not, without blushing, and astonishment read such stuffe; as confounded in my selfe, to see that any sonne of the Church should be not onely so rebelliously unnatural to his holy mother, as to broach so putrid a Doctrine, to her utter disparagement, but so contumelious also to the Spirit of God in his providence for the deare Spouse of his Saviour here upon earth! Holy *Irenæus*, I am sure, was of another minde; *Agnitio vera*, saith

*Irenæus*  
heres.

he; The true acknowledgement is the doctrine of the Apostles, & *antiquus Ecclesie status*, and the ancient state of the Church in the whole world by the Succession of Bishops, to whom the Apostles delivered the Church, which is in every place: And then whiles we have both these; the doctrine of the Apostles, seconded by the ancient state of the Church, who can out-face us? What meanes then this wilfull, and peevish stupidity? *Nihil pro Apostolico habendum*; Nothing, saith Parker, is to be held for Apostolike, but that which is found recorded in the writings of the Apostles. Nothing? Was all registred by themselves, which we must believe they did, or enacted? For doctrine necessary for salvation, we are for him; but surely for evidence of fact, or rituall observation, this is no better than absurd rigour, than unchristian incredulity: Where is there expresse charge for the Lords Day? Where for Pzodobaptisme? Where for publike Churches? Where for Texts to be handled in Sermons? Where for publike Prayers of the Church before and after them, and many such like, which yet we think deducible from those sacred authorities? That is true of *Hierome*, *Quæ absque autoritate, &c.* Those things

*Ibid. l. 2. c. 7.*

*Hieron. Tom. 6.  
in Agg. 1.*

things which men either finde or faigne, as delivered by Apostolike tradition, without the authority and testimonies of Scripture, are smitten by the sword of Gods Spirit; But what is this to us, who finde this which we challenge for Apostolicall, recorded in the written Word of God? Or, with what conscience is this alledged against us, which is directly bent against the hereticall doctrines and traditions of the Marcionites, either utterly without, or expressly against the Scripture?

## S. II.

*The two famous Rules of Tertullian and S. Augustine to this purpose asserted.*

20 **I** May not baulke two pregnant testimonies of the Fathers, wherewith this great Antihierarchist and his Northerne ~~Confession~~ is as much and justly troubled, as our cause is advantaged; not so much because they are the sentences of ancient Fathers (which they have learned to turne off at pleasure, with scorne enough) as for that they carry in them such clearenesse,

Tertull. contr.  
Marcion. c. 4.

Ubi supra.

clearenesse, and strength of reason, as will not admit of any probable contradiction; The former is, that of Tertullian, *Constabit id esse ab Apostolis traditum, quod apud Ecclesias Apostolorum fuerit sacrosanctum*; That shall clearly appeare to be delivered by the Apostles, which shall have been religiously observed in the Churches of the Apostles: What evasion is there of so evident a truth? Me seemes (saith Parker) that Tertullian understands onely those Churches,<sup>10</sup> which were in the very time of the Apostles, not the subsequent; for he saith not, *Quod est*, but *Quod fuerit*; and thus it may be held true: But this is to mocke himselfe, and those that trust him, and not to answer all the Fathers testimony. The question must be, what, in Tertullian's time, should be held to have beene Apostolike; and therefore he saith, *Constabit*, not, *Constitit*; now, if he shall speak to Parkers sense, he shall say, That which was religiously kept<sup>20</sup> in the Churches, planted by the Apostles, and in their own time, is to be held Apostolike; what is the reader ever the wiser, since it were equally hard to know, what their Churches then did, and what they themselves ordained to be done; were it not for the continued tradition and practice,

practice, descending from them to the succeeding ages; so as either they must trust the Churches then present, for the deduction of such truth; or els nothing would be proved Apostolike. Neither is there any thing more familiar with the Fathers, than to terme those the Churches of the Apostles, even for some hundreds of yeares after their de-  
 10 had established a government for future succession; which had *αὐθιγὰς Ἀποστολικῆς διαδοχῆς*, as *Synesius* speaketh; as it were too easie to instance in a thousand particularities; yea, that it may appeare how *Parker* shuffles here, against his owne knowledge, there is a flat mention of the Churches after the time of *Saint Iohn* (the longest liver of all that holy  
 20 and not an answer.  
 The other is that famous place of *Saint Augustine* against the *Donatists*, agitated by every pen; *Quod universa, &c.* That which is held by the universall Church, and not ordained by any Councell, but hath beene alwayes retained in the Church, is most truly

*Terz. l. 4. contra  
 Marc. 5.*



believed to be delivered by no other than Apostolicall authority; which *Parker* sticks not to professe the Achillæan argument of the Hierarchists; Neither have they any cause to disclaime it; the authority of the man is great, but the power of his reason, more; For that which obtaineth universally, must either have some force in it selfe to command acceptation, or els must be imposed by some over-ruling Authority; and what can that be, but either of the great Princes (as they are anciently called) of the Church, the holy Apostles, or of some generall Councils, as may authoritatively diffuse it through all the world? If then no Councils have decreed the observation of an ordinance, whence should an universall, not reception onely, but retention proceed, save from Apostolike hands? No cause can work beyond his owne Sphere; Private power cannot exceed its owne compasse; Let not any adversary think to elude this testimony with the upbraiding to it the Patronage of the Popish Opinion concerning Traditions: we have learned to hate their vanities, and yet to maintaine our owne Truths, without all feare of the patronation of Popery; We deny not some Traditions

- tions (however the word, for want of distinguishing, is, from their abuse, growne into an ill name) must have their place, and use; and in vaine should learned *Chamier*, *Fulk*, *Whitakers*, *Perkins*, *Willet*, and other Controversers labour in the rules of discerning true Apostolicall Traditions from false, and counterfeit, if all were such; and if those which are certainly true, were not worthy of high honour and respect;
- 10 And what and how farre our entertainment of Traditions is, and should be, I referre my Reader to that sound and judicious discourse of our now most Reverend Metropolitan against his Iesuite *A. C.* Onwards therefore I must observe; That whereas *Chamier* doth justly defend, that the Evidence of these kinde of Traditions from the universall receipt of the Church, doth not breed a plerophory of assent, de doth not herein touch upon us; since his Opposition is only
- 20 concerning points of faith, Our defence is concerning matter of fact; neither do we hold it needfull there should be so full a sway of assent to the testimony of the Churches practice herein, as there ever ought to be to the direct sentence of the sacred Scripture. Will none but a divine faith serve the turne in these Cases, which

*Cham. Passat de Traditionibus omnibus.*

*Parker* himselfe professes to be farre from importing salvation? Is it not enough that I doe as verily believe (upon these humane proofes) what was done by the Apostles for the plantation and settlement of the Church, as I do believe there was a *Rome* before *Christ's* Incarnation; or that a *Iulius Caesar* was Emperour, or Dictator there; or *Tully* an Oratour, and Consul; or *Cato* a wise Senator; or *Catiline* a Traytor? Certainly, thus much beliefe will serve<sup>10</sup> for our purpose; who so requires more, besides the grounds of the Apostolike Ordinances recorded in Scripture, thus seconded, may take that counsell, which boyes construe the Lapping to give for her nest.

Two things are answered hereto, by *Parker* and his Clients: The one, That the rule of Saint *Augustine* availes us nothing, since that the Originall of Episcopacie is designed as from Decree, by *S. Hierome*; as from<sup>20</sup> Councels, by Saint *Ambrose*: but what that Decree was, or could be, besides Apostolickall, or what those Councels were, hee were wise that could tell; Hee, and all his abettors, I am sure, cannot.

But

But of this in the Sequel. The other (after some mis-applied testimonies of our owne Authors, who drive onely at matter of faith) that hee can make instance in diverse things, which were both universally, and perpetually received (no Councell decreeing them) and yet farre from an Apostolike Ordination. *Sibrandus Lubbertus* helps him to his first instance, borrowed from *S. Augustine*, a fixed day  
 10 for the celebration of *Easter*: And what of that? How holds his argument in this? For that this or that day should be universally set, and perpetually kept for that solemne Feast, who that ever heard of the state of the Primitive time can affirme? Since those famous quarrels and contrary pretences of their severall derivations of right from the two prime Apostles, are still in every mans eye; but that an *Easter* was agreed to be solemnly kept by the Primitive Church universally, those very Contentions  
 20 betwixt *Polycarpus* and *Annicetus* doe sufficiently declare; and *Parker* himselfe confesseth. Thus it was kept, and withall decreed by no Councell, yet nor (saith he) by any Apostolicall institution: How doth that appeare? *Nihil illi de festis, &c.* They, .i. the Apostles, never

*Euseb. l. 5. lib. 2. 4.*

*Quarquam enim in ipsa die differentia erat, in hoc tamen omnes Ecclesia conspiciunt, Diem Paschatis observandum aliquem esse. Ibid. Polyc. Eccles.*

delivered ought concerning Feast-dayes, nor yet of *Easter*: Why but this is the very question: *Parker* denies it, And must we take his word for prooffe; whereas we have the Apostles direct, *ἐστὶν ἡμεῖς*? Let us keep the feast. And afterwards there is a plaine deduction of it from and through the times succeeding, as is fully and excellently set forth by our incomparably learned, the late Bishop of *Winchester*, to whose accurate discourse of this subject, I may well referre my reader.

B. Andrews  
Serm of the  
Resur. Ser. 13.

His second instance is the Apostles Creed, which our Authors justly place within the first three hundred yeares after Christ; used, and received by the whole Church, and not enacted by any Councils, yet not (in respect of the forme of it) delivered by the Apostles. A doughty argument, and fit for the great Controller of times, and Antagonist of government; we speake of the matter of the Creed, he talkes of the forme of it; we of things, he of words: and just so *Tilenus* his friend instances in *ἐξουσία* and *καὶ*, found in *Ignatius*. But do these men suppose, *S. Augustine* meant to send us to seek for all common expressions of language to the Apostles? Let them tell us: Is there any thing



thing in the substance of that Creed, which we cannot fetch from the Apostles? Are not all the severall clauses (as he cites them from S. Augustine) *per divinas Scripturas sparse, inde collectæ, et in unum reductæ*; scattered here and there in the Scriptures, penned by the Apostles, gathered up, and reduced into this summe? As for the syntaxe of words and sentences, who of us ever said they were, or needed to be, fathered upon  
10 those great Legates of the Sonne of God? Our cause is no whit the poorer, if we grant there were some universall termes derived by Tradition to the following ages, whereof the Originall Authors are not knowne: This will not come within the compasse of his (*quiddam*)  
*vix est, præterea nihil.*

His third instance is in the Observation of Lent; for which indeed there is so great plea of Antiquity, that himselfe cannot deny it to be  
20 acknowledged even by old Ignatius, a man contemporary to some of the Apostles; and as overcome by the evidence of all Histories, grants it to be apparent, that the whole Church constantly ever observed some kinde of Fast before their Easter; no lesse than Theophilus Alexandrinus, *Polit. Hecsf. ubi Lex abstinenti, The Law of fasting in Lent hath* *supra.*  
beene

beene alwayes observed in the Church; and what need we more? And yet, saith Parker, for all that, Lent was not delivered by Aposto- like authority; *Et in eo lapsi sunt Patres*; therein the Fathers are mistaken. Magisterially spo- ken; and we must believe him, rather than S. Hierome, who plainly tels us, it is *secundum Traditionem Apostolorum*, according to the Traditi- on of the Apostles. The specialties indeed of this fast admitted of old very great variety; in<sup>10</sup> the season, in the number of dayes, in the limi- tation, subject and manner of abstinence; as Socrates hath well expressed; but for a *quoddam jejunium*, some kinde of fast, I see no reason why the man that can be so liberall, as to grant it alwayes observed by the universall Church, should be so strait-laced, as to denie it derivable from the Tradition of the holy Apostles; and when he can as well prove it not Apostolike, as we can prove it universall, we shall give him<sup>20</sup> the Bucklers.

To what purpose do I trace him in the rest? the ancient rites of the Eucharist, and of Bap- tisme urged out of *Baronius*; of gestures in prayer, of the observation of solemne Feasts, and Embers; let one word serve for all; it will

Socrat. l. 5. c. 2.  
 οὐς οὐκ ἐπέτρεψε  
 ἱεροῦ ἡμεῖς,  
 &c. ἡμεῖς ἡμεῖς  
 οὐκ ἡμεῖς ἡμεῖς.

will be an harder worke for him to prove their universality and perpetuity, than to disprove their originall; let it be made good, that the whole Church of Christ alwayes received them, we shall not be niggardly in yeelding them this honour of their pedigree deducible from an Apostolicall recommendation: In the meane time every (not ungracious) sonne of this spirituall Mother will learne to kisse the  
10 footsteps of the universall Church of Christ, as knowing the deare and infallible respects betwixt him and this blessed Spouse of his, as to whom he hath ingaged his everlasting presence and assistance; *Behold I am with you alwayes to the end of the world;* and will resolve to spit in the face of those seducers, who go about to alienate their affections from her, and to draw them into the causelesse suspicions of her chaste fidelity to her Lord and Saviour. To shut up this  
20 point therefore, if we can show that the universall practice of the Church, immediately after the Apostles, and ever since, hath beene to governe by Bishops, superiour to Presbyters in their order and jurisdiction, our Cause is won.



## §. 12.

*The fifth ground, That the Primitive Saints and Fathers neither would nor durst set up another forme of government different from that they received from the Apostles.*

**F**ifthly, we may not entertaine so irreverent an opinion of the Saints and Fathers of the Primitive Church, That they, who were the immediate Successors of the Apostles, would, or durst set up a forme of government, different from that which was fore-designed to them, and that either faulty, or selfe-devised. Certainly it must needs follow, either those succeeding governours practised, maintained, and propagated that forme, which they immediately before received from the hands of the Apostles; or els they quite altered it, and established a new: If the first, we have what we desire; if the later, those holy men were guilty of a presumptuous Innovation; which were a crime to thinke. Charity thinks not evil;

evill: And what evill can be worse, than to violate or transgresse Apostolicall Ordinances?

How highly doth the Apostle of the Gentiles praise the Corinthians, That they kept all his orders, and observed his Traditions; and would he have lesse deeply blamed those, that should have wilfully broken them! *Vultis veniam in virga, Will ye that I shall come to you with a rod, saith the same Apostle; All the Christian*

*1 Cor. 11. 20.*  
*ad Galatas.*

10 world knew how sacred the Authority of those great Delegates of our Saviour was; how infallible their Determinations, how undoubted their inspirations. Withall, it must be granted, that the first Ages were the purest, as the water that first rises from the spring is clearer than that, which by a long decursion hath mixed it selfe with the soyle of the Channell; Can it therefore enter into any wise and honest heart, that those prime Saints, even in the great-  
20 est purity of the Church, would wilfully varie from the holy Institutions of the blessed Apostles? And as the fickle Israelites did, (so soone as *Moses* his backe was turned) worship Idols of their owne invention? Surely he must be strongly uncharitable that shall thinke so, strangely impudent that dares maintaine it,



and wickedly credulous that can believe it.

*Quæ defectio in  
Ecclesia quidem  
ipsa Apostolo-  
rum aetate proxi-  
mâ: ad id cepit,  
ut argumento cer-  
to illius universa  
praxis esse ne-  
queat. Park. Po-  
lit. Eccles. l. 2.  
c. 8.*

But the defection began in the Church, pre-  
sently after the Apostles; yea in their time; A  
point eagerly urged by the faction: It is no  
trusting therefore to the universall practice of  
the Successors. Our owne Authours are fre-  
quently alledged for the earlinesse of this Apo-  
stasie; *Whitakers, Reynolds, Field, Mornay*; what  
need it, when the Apostle himselfe tels us,  
the mystery of iniquity began then to work: 10  
yea, and as it is said, your Moderator lately  
told you, Saint Paul himselfe by appointing  
Bishops, was himselfe a worker in it. The my-  
stery of iniquity? What is that, but the plots  
of that Antichrist? Yea but you ordinarily  
speak of him, as I thought, but as one: The  
Romane vice-god; Now I perceive it is a mi-  
stake; there was the Antichrist at *Hierusalem*;  
the Antichrist of *Antioch*; of *Alexandria*; short-  
ly in every Church, one. But let them say 20  
now, Doe they repute the Bishop of *Rome*  
to bee the Antichrist or not? If they doe,  
let them shew us what it is that makes him  
so, which all good Bishops doe not as main-  
ly oppose? What hand hath the Patriarch of  
*Constantinople*, or *Alexandria*, or the Abassine Bi-  
shops

shops in his transcendent supremacie and usurpation? These disclaime him, these resist him? Did the Episcopacie of these and all other Christian Churches give any aid to the advancement of that usurpers infallibility, or universall supremacie? Did, or do the Christian Bishops of all other Churches give him their shoulder to hoysse him up above all that is called God? If they helpe him up, who offers to pull him down? Shortly then, if the mystery of iniquity did then work for *Rome*, yet not for the Grecian, Syrian, Asian Churches: No, no, it was not any point of the defection, this, but rather of the perfection of the Church; But here we are choaked with the examples of some Churches, which soone after their plantation, swerved from their former purity; Of Israel it is said: *Rehoboam left the Law of the Lord*, 2 Chron. 12. 1. and all Israel with him; Of the Galathians; *I* Galat. 1. 6.   
10 *marvell that you are so soone turned away from Christ*; and severall errours are reckoned up of succeeding Churches and men. It is no such strange matter therefore, that the Christian Church should in some sort faile after the decease of the Apostles: How little reason, and great uncharitableness is there in this.

Argument? If there were some errors, shall we suspect all truths? And if some particular Churches failed in some opinions, shall we therefore mis-doubt the practice of the universall? *Parker* grants, that in the times of the Apostles, the Church was in her (*axen*) the height of her health; even then, were there not quarrels, were there not foule mis-opinions in the Churches of *Corinth*, *Galatia*, *Theſſalonica*, *Coloffæ*? If these particular failings did not hinder the soundnesse in doctrine, and *corrupt* in government of the universall Christian Church, what reason have we to cast this aspersi<sup>o</sup>n upon the subsequent? It is true, as Physicians observe, that in seven yeares the body changes; and in thirty there is (as *Keckerman* observes not ill) a remarkable alteration in every state; Neither is the Church priviledged from mutability: but as a man changes his complexion, but still holds his visage; and as the State changes its Officers, but still retaines the lawes and formes of Administration; so the Church may perhaps alter some Customes, and either mend or impaire in manners, and yet still continue the rules, and formes of her government; neither have we reason to think otherwise of those

those which succeeded the Apostolike: And if some men therein declined towards error or heresie, God forbid the Church should suffer, as guilty of their lapses: But as for the maine lawes of Church-Discipline, if the succeeding Governours should have so foulely forgotten themselves after the decease of the two great Apostles of the Gentiles, and the Circumcision; yet Saint *John* lived a  
10 faire age after, no lesse than sixty eight years after our Saviour, and had leisure enough to controule their exorbitances, had they beene such, neither would he have indured any such palpable and prejudiciall innovation in the Church of God; Briefly then if it shall appeare, that these holy men, who were immediate Successours in the Apostolike  
20 chaires, continued and maintained an imparity and superiority of the Episcopall function, we have evicted, what we plead for.

## §. 13.

*The sixth ground: That if the next successours would have innovated the forme of government, yet they could not in so short space have diffused it through the whole Christian world.*

**B**Vt sixtly, if the succeeding Church-Governours, would, or durst have owned so much presumption, as to alter or innovate the forme of government left by the Apostles, yet they could not possibly in so short a space have diffused their new uniforme platforme of Administration through the whole Christian world. For, who knowes not that universality of power and jurisdiction died with the Apostles; they onely could claime the whole world for their Diocesse; neither could they leave any heires behinde them of their Apostleship; the succeeding Administrators of the severall Churches were fixed to their owne Charges, having neither power to command in another mans division, nor such eminence of authority, as that their example should be a rule



to their neighbours. How then can any living man conceive it possible, if there had not been an uniforme order settled by the Apostles, that all the world should so suddenly meet in one forme of policie, not differing so much as in the circumstances of government? That which Parker thinks to speake for his advantage (*neque uno impetu disciplina statim mutata est, sed gradatim & paulatim*; that the discipline was not changed at once, but by little and little, as by insensible degrees) makes strongly against him, and irrefragably for us; for here were no lingring declinations towards that government, which we plead for, but a present and full establishment of it in the very next succeeding hands; which could not have been but by a supereminent and universall command. If we doe but cast our eyes upon those Churches which now dividing themselves from the common rule of Administration, affect to stand upon their own bottome; do we not see our Countrimenten of Amsterdam varying from those of Leiden concerning their government; and in the New-English Colonie those of the Boston-leaders, from the Westerne Plantation? When we see drops of water spilt upon dry sand, running constantly

Polit. Eccles. 1. 2.  
c. 8.

psal. 19. 3. 4.

constantly into one and the same streame, we may then hope to see men and Churches, not overswayed otherwise with one universall command, running every where into a perfect uniformity of government, especially in a matter of such nature and consequence as subordination and subjection is. It was the singular and miraculous blessing of the Gospell in the hands of the first Propagators of it, that; *There was no speech nor language where their voice was not heard; Their line, of a sudden, went out through all the earth, and their words to the end of the world. The Sun, which rejoiceth as a strong man to run a race, could scarce out-goe them; but as for their followers, the very next to them, they must be content to hold their owne, a much slower, pace, and by leasure to reach their journeyes end; If therefore it shall be made to appeare, that presently after the decease of the Apostles, one uniforme order of Episcopall government, so qualified as we have spoken, was without variation, or contradiction received in all the Churches of the whole Christian world, it must necessarily be granted, that Episcopacie is of, no other than Apostolicall Constitution.*



## S. 14.

The seventh ground: That the ancientest histories of the Church, and Writings of the first Fathers are rather to be believed in the report of the Primitive State, than the latest Authours.

10 **S**eventhly, I must challenge it for a Truth not capable of just denyall, that the ancientest histories of the Church, and Writings of the first Fathers are rather to be believed in the report of the Primitive State of Church-government, than those of this present age. A truth so cleare, that a reasonable man would think it a shame to prove; yet such, as some bold leaders of the faction, that would be thought learned too, have had the face to deny:

20 Parker, the late oracle of the schisme, hath dared to do it in termes; who speaking of the testimony of the primitive times; *Hæcne Ecclesia illa est, quæ certum testimonium in causa disciplinaria præstitura nobis est?* Park. Polit. Eccl. lib. 1. c. 3. Is this, saith he, (in the high scorne and pride of his heart) the Church that shall give us so sure a testimony in the cause of discipline?

Discipline? and every where disparaging the validity of the ancient histories, preferres the present; Is *Eusebius* mentioned, who records the succession of Primitive Bishops from their first head? *At Eusebio desuit, &c.* But, saith he, *Eusebius* being carried away with the sway of that age, wanted that golden reed, which is given to the Historians of our times, *Apo. 11. 2.* to measure the distance of times, the difference of manners, the inclinations of Churches, and the 10 progresse and increases of the Antichristian Hierarchy, &c. Are any of the holy Fathers alledged? Alas poore men, saith he, they were much mistaken: yet, howsoever, they are much beholden to him; for, saith he, *Non volentes, sed nescientes, non per apostasiam, aut contemptum, sed per infirmitatem et ignorantiam lapsi sunt patres, qui in disciplina aberrarunt.* The Fathers, who erred in this matter of discipline, did not offend out of will, but out of want of knowledge; 20 not through apostasie or contempt, but through infirmity and ignorance. But can I now forbear to ask who can indure to heare the braying of this proud Schismaticke? For the love of God, deare brethren, marke the spirit of these men, and if you can think it a reasonable suggestion

*Ibid. l. 2. c. 5.*

*Ibid. c. 8.*

suggestion to believe that all ancient histories are false, all the holy and learned Fathers of the Church ignorant, and erroneous; and that none ever saw, or spake the truth, nor of doctrine onely, but not of fact, untill now that these men sprung up, follow them, and relie upon their absolute and unerring authority; but if you have a minde to make use of your senses, and reason, and not to suffer your selves to be wilfully besotted with a blinde and absurd prejudice, hate this intolerable insolence; and resolve to believe that many witnesses are rather to be believed, than none at all; that credible, judicious, holy witnesses are rather to be trusted, for the report of their owne times, than some giddy corner-creeping upstarts, which come dropping in, some sixteene hundred years after. But what then will ye say to this challenge? *Quid autem? Patres qui adversus nos, &c.* *Polit. Ecc. lib. 2. c. 19.*

10 The Fathers, saith Parker, which by the favourers of Episcopacie are produced against us, were, for the most part, Bishops; so as, while they speake for Episcopacie, they plead for themselves; *Ecquis igitur eos credendos dicet?* Will any man therefore say they are to be believed? Or will any man forbid us to appeale from

I 3

them?



them? Blessed God! that any who beares the title of a Christian, should have the forehead thus to argue: *Appeale? To whom I pray? To the succeeding Doctors and Fathers? No, they were in the same predicament; to the rest of the whole Church? They were governed by these leaders; whether therefore can they imagine to appeale, but to themselves? and what proves this then, but their owne case? And if the Fa-<sup>10</sup>thers may not be suffered to be our witnesses, will it not become the house well, that these men should now be the Fathers Iudges?*

But the Fathers were Bishops; the case was their owne; true, they were Bishops; and it is our glory and comfort, that wee have had such predeceffours: In vaine should we affect to be more holy and more happy than they; Let them, if they can, produce such presidents of their parity. But, the case<sup>11</sup> was theirs. Had there beene then any quarrell or Contestation against their Superiority, this exception might have carried some weight; but whiles there was not so much as the dreame of an opposition, in the whole Christian world, how could they bee suspected

to be partiall? They wrote then according to their unanimous apprehension of the true meaning of the Scriptures, and according to the certaine knowledge of the Apostolike Ordinances, derived to them by the undoubted successions of their knowne predecessors; Heaven may as soone fall, as these evidences may faile us: See then, I beseech you brethren, the question is, whether a man may  
10 see any object better in the distance of one pace, or of a Furlong: Whether present witnessses are more to be believed, than the absent; whether those which speake out of their owne certaine knowledge and eye-sight, or those which speake out of meere conjecture; and if this judgement be not difficult, I have what I would; If I shall make it good that all ancient histories, all testimonies of the holy Fathers of the Church of Christ are ex-  
20 pressly for this government which we maintaine, and you reject, the Cause is ours.

S. 15.

§. 15.

The eighth ground: That those whom the ancient Church of God, and all the holy Fathers of the Church have condemned for hereticall, are no fit guides for us to follow in that judgement of the government for which they were so condemned.

**E**ighthly, I must challenge it for an unquestionable truth, that those men, whom the ancient Church of God, and the holy and Orthodoxe Fathers have condemned for erroneous and hereticall, are not fit to be followed of us, as the Authours of our opinion or practice for the government of the Church, in those points for which they were censured. It may fall out too oft, that a man, whose belief is sound in all other points, may faile in one, and proceed so farre as to second his error with contumacie. The slips of the ancients are too well knowne, and justly pitied; but they passe, as they ought, for private oversights; if any of them have stood out in a publike contestation (as holy *Cyprian* did in that case

case of Rebaptizing) the Church takes up his truth, as her common stocke, balkes his error, not without a commiserating censure. Now if any man shall thinke fit to pitch upon the noted mis-opinions of the holiest authors, for imitation or maintenance, what can we esteeme of him, but as the flye, who, passing by the sound parts of the skin, fells upon a raw and ulcered sore: And if the best Saints may  
10 not be followed in their faults, how much lesse may we make choice of the examples, or judgements of those, who are justly branded by the whole Church for schisme or heresje? What were this other than to run into the Prophets woe, *in justifying the wicked, and taking away* Eccl. 5. 23. *the righteousness of the righteous from them.* Is not hee like to make a good journey, that chooses a blinde, or lame guide for his way? When the Spouse of CHRIST enquires af-  
20 ter the place of his feeding, and where he maketh Cant. 1. 7, 8. his flocke to rest at noone, he answers her; If thou know not, O thou fairest among women, goe thy wayes forth by the footsteps of the flocke, and feed thy kids besides the shepherds tents; what is his flocke, but Christian soules, and his shepherds, but the holy and faithfull Pa-  
K stors?

Pastors? The footsteps then of this flocke, and the tents of these Shepherds are the best direction for any Christian soule for the search of a Saviour, and of all his necessary truths. To deviate from these, what is it but to *turne aside by the flocks of the Companions*? If then it shall be made to appeare, that one only branded Hereticke in so many hundred yeares hath opposed the received judgement and practice of the Church concerning Episcopall government, I hope no wise and sober Christian will thinke it safe and fit to side with him in the maintenance of his so justly exploded error against all the Churches of the whole Christian world.



## S. 16.

*The ninth ground: That the accession of honourable titles, and compatible priviledges, makes no difference in the substance of a lawfull and holy calling.*

**N**inthly, It must be yeelded, that the accession of honourable titles, or (not incompatible) priviledges, makes no difference in the substance.



substance of a lawfull and holy calling: These things, being meerely externall, and adventitious, can no more alter the nature of the calling, than change of suits, the body. Neither is it otherwise with the calling, than with the person whose it is; The man is the same whether poore or rich; The good Patriarch was the same in Potiphar's dungeon, and on Pharaoh's bench; Our Saviour was the same in Joseph's work-house, and in the hill of Tabor; Saint Paul was the same while he sate in the house with Aquila making of Tents, that he was reigning in the Pulpit, or disputing in the Schoole of Tyrannus. As a wise man is no whit differently affected with the changes of these his outward conditions, but looks upon them with the same face, and manages them with the same temper; so the judicious beholder indifferently esteemes them in another; as being ready to give all due respects to them whom the King holds worthy of honour, without all secret envie; yet not preferring the Gold-ring before the poore mans richer graces; valuing the calling according to its owne true worth, not after the price or meanenesse of the abiliments wherewith it is cloathed: If

some garments be course, yet they may serve to defend from cold; others, besides warmth, give grace and comlineffe to the body; there may be good use of both; and perhaps one and the same vesture may serve for both purposes. It is an old and sure Rule in Philosophie, That degrees doe not diversifie the kinds of things; The same fire that flashes in the Tow, glowes in the Juniper; if one gold be finer than another, both are gold; if some pearles be fairer than other, yet their kinde is the same; neither is it otherwise in callings and professions. We have knowne some Painters, and in other professions many so eminent, that their skill hath raised them to the honour of Knighthood; in the meane time their worke and calling is the same it was. But what doe I goe about to give light to so cleare a truth? If therefore it shall be made to appeare, that the Episcopacie of this Island is for substance the same with that of the first Institution by the Apostles, howsoever there may have beene through the bounty of gracious Princes, some additions made to it, in outward dignity or maintenance; The cause is ours.

## §. 17.

The tenth ground: That those Scriptures whereon a new and different forme of government is raised, had need to be more evident and unquestionable, than those which are alledged for the former, rejected.

10 **T**enthly, It cannot but be granted, That those passages of holy Scriptures wherein any forme of government (different from the anciently received and established) is pretended to be grounded, had need to be very cleare and unquestionable; and more evident and convictive than those, whereon the former (now rejected) policie was raised. For, if only Scripture must decide this question; and no other, either evidence or judgement will be ad-  
 20 mitted besides it; And if withall there be difference concerning the sense of the texts on either sides alledged; it must needs follow, that the clearer Scriptures must carry it, and give light to the more obscure: we are wont to say, that possession is eleven points of the Law, surely where that is had, and hath been held,

it is fit there should be a legall ejection, and that ejection must be upon better evidence of right; If therefore the Church of God have beene quietly possessed of this government by Bishops, for above these sixteen hundred yeares, it is good reason the ejectors should show better prooffe than the ancient possessours, ere they be outed from their Tenures: And what better prooffe can there bee than more cleare Scripture? Shortly then, if it shall be made to appeare, that the Scriptures brought for a lay-Presbytery are few, doubtfull, litigious, full of diverse and uncertaine senses, and such as many and much clearer places shall plainly show to bee otherwise meant by the Holy Ghost, than these new maisters apply them: then it cannot be denied, that the lay Presbytery hath no true footing in the Word of God, and that the old forme of Administration in an imparity of 10 Ministers ought onely to be continued in the Church.

§. 18.

## S. 18.

The eleventh ground: That if Christ had left this pretended order of government, it should have ere this time beene agreed upon, what that forme is, and how to be managed.

- 10 **E**Leventhly, I may well take it for granted, neither can it reasonably be denied, that, if the Order which they say Christ and his Apostles did set for the government of his Church ( which they call the Kingdome and Ordinance of, Christ) be but one, and that certaine and undoubted, then certainly it must, and should, and would have beene, ere this, agreed upon by the abettors of it, what, and which it is. For it cannot without impiety:
- 20 be conceived, or said without blasphemie, that the Sonne of God should erect such a Kingdome upon earth, as, having lyen hid for no lesse than, sixteene hundred yeares, cannot yet be fully knowne and accorded upon: so that the subjects may be convinced, both that it is his, and by what Officers and what rules it must:



must be managed : If then it shall be made to  
appeare , that the pretenders to the desired Dis-  
cipline cannot yet , all this while , agree upon  
their verdict , for that kingdome of Christ ,  
which they challenge , it will be manifest to  
every ingenuous Reader , that their platformes  
of this their imagined kingdome , are but the  
Chimericall devices , and whimsies of mens  
braines , and worthy to bee entertained ac-  
cordingly.



§. 19.

The twelfth ground: That if this which is challenged, be the kingdome of Christ, then those Churches which want any essentiall part of it are mainly defective, and scarce any at all entire.

**T**Welfthly, It must be yeilded, that if this,<sup>20</sup> which they call for, be the Kingdome and Ordinance of Christ, then it ought to be erected and maintained in all Congregations of Christians all the world over; And that where any essentiall part thereof is wanting, there the Kingdome of Christ is not enrirely

entirely set up, but is still mainly defective. If therefore it shall appeare, that even in most of those Churches which do most eagerly contend for the Discipline, there neither are, nor ever were all those severall Offices, which are upon the list of this spirituall Administration, it will irrefragably follow, that either those Churches do not hold these offices necessary, which having power  
10 in their hand, they have not yet erected, or els that there are but very few Churches (if any) upon earth rightly constituted, and governed; which to affirme, since it were grossely uncharitable, and highly derogatory from the just glory of Gods kingdome under the Gospell, it will be consequent, that the device is so lately hatched, that it is not yet fledge; and that there is great reason rather to distrust the plots of men, than to condemne  
20 the Churches of God.

L §. 20

## §. 20.

*The thirteenth ground: That true Christian policie  
requires not any thing absurd or impos-  
sible to be done.*

**T**Hirteenthly, I have reason to require it granted, That true Christian policie<sup>10</sup> requires not any thing which is either impossible or absurd to be done; If therefore it shall be pretended, that upon the generall grounds of Scripture, this sacred Fabricke of Discipline raised by the wisdome of some holy and eminent reformers, conforme to that of the first age of the Church, it is meet it should bee made manifest, that there is some correspondence in the state of those first times, with the present; and of the Con-<sup>20</sup>dition of their Churches with ours: Otherwise, if there be an apparent difference and disproportion betwixt them, it cannot sound well, that one patterne should fit both. If then both the first planters, and the late reformers of the Church did, that which the necessity

necessity of the times would allow; this is no president for the same persons (if they were now living) and at their full liberty and power; neither can the Churches of those Cantons or Cities, which challenge a kinde of freedom in a Democraticall State, be meet examples for those which are already established under a settled Monarchy: If therefore it shall appeare, that many foule and  
10 unavoidable inconveniences, and, if not impossibilities, yet unreasonable consequences will necessarily follow upon the obtrusion of a Presbyterian government upon a Nationall Church otherwise settled, all wise Christians who are members of such Churches, will apprehend great and just cause why they should refuse to submit, and yeeld approbation to any such novell Ordinances.

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S. 21.

## S. 21.

The fourteenth ground: That new truths never before heard of, especially in maine points, carry just cause of suspicion.

**F**ourteenthly, It must be granted, that, Those truths in Divinity which are new and hitherto unheard of in the Church, (but especially in those points, which are, by the fautors of them, held maine and essentiall) carry just causes of suspicion in their faces, and are not easily to be yeelded unto; And surely, if according to *Tertullians* rule, *quod primum verum*, That the first is true, then the latest is seldome so, where it agrees not with the first. After the teeming of so many ages, it is rare-ly scene, that a New and Posthumous verity is any other than spurious. It was the position (it seemes) of *Poza* the braine-sicke Professor of Divinity, set up by the Iesuites at *Madrill*; That it is free for any man besides and against the judgement of the holy Fathers and Do-

ctors,

*Liberum esse  
propter & contra  
sanctum Pa-  
trum & Do-  
ctorem sententiam,  
in religionis do-  
ctrina innovare.  
Alphonf. Var.  
Toleran. de  
Seratagem. Ie-  
hu.*



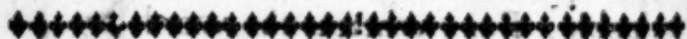
Etors, to make innovations in the doctrine of religion; And for his warrant of contemning all ancient Fathers and Councils in respect of his owne Opinions, borrowes the words in Ecclesiasticus; cited by the Councell of Constantinople; *Beatus qui prædicat verbum inauditum*, Blessed is hee that preaches the word never before heard of, impiously, and ignorantly marring the text, mistaking the sense, be-  
 10 lying the authour, slandering the Councell; the misprision being no lesse ridiculous, than palpable; For, whereas the words are (*in auditu*) in *auditum*; he turnes them both into one adjective (*inauditum*) and makes the sentence as monstrous, as his owne stupidity. Pope Hormisdas in his Epistle to the Priests and Deacons of Syria, turnes it right, *Qui prædicat verbum in aurem obedientis*. He that preaches a word to the obedient; Farre be it from any  
 20 sober and Orthodoxe Christian, to entertaine so wild and wicked a thought; he hath learned, that the old way is the good way, and will walk therein accordingly; and in so doing, finds rest to his soule; he that preacheth this word, is no lesse happy, than he that obediently heares it; neither shall a man finde true rest

Concil. Constantinop. Act. 5.  
 Ecclesiast. 25.  
*maude & d  
 angustia & d  
 digne & digne  
 digne & digne*

Jer. 6. 16.

to his soule, in a new and untrodden by-way. If therefore it shall be made to appeare, that this government by lay-Presbyters, is that which the ancient, and succeeding Church of God never acknowledged, untill this present age, I shall not need to perswade any wise and ingenuous Christian (if otherwise he have not lost the free liberty of his choice) that he hath just cause to suspect it for a mis-grounded novelty. For such it is.

10



## §. 22.

*The fifteenth ground: That to depart from the judgement and practice of the universall Church of Christ ever since the Apostles times, and to betake our selves to a new invention, cannot but be (besides the danger) vehemently scandalous, &c.*

20

**L**Astly, it must upon all this necessarily follow; that to depart from the judgement and practice of the universall Church of Christ ever since the Apostles times, and abandon that ancient forme, wherein we were and are legally and peaceably infeofsed, to betake  
OUR

our selves to a new one, never, till this age, heard of in the whole Christian world, it cannot but be extremely scandalous, and favour too much of Schisme. How ill doth it become the mouth of a Christian Divine, which *Parker* hath let fall to this purpose; Who dareth to challenge learned *Casaubon* for proposing two meanes of deciding the moderne Controversies, Scriptures, and Antiquity; what more easie trial can possibly be projected? Who, but a profest Novellist can dislike it? *τὰ ἀρχαία* was the old and sure rule of that sacred Councell; and it was *Salomons* charge, *Remove not the old land-marks.* If therefore it shall be made to appeare, that Episcopacie, as it presupposeth an imparity of order and superiority of government hath been a sound stake pitched in the hedge of Gods Church, ever since the Apostles times; and that Parity and lay-Presbytery are but as new-sprung bryars, and brambles, lately woven into the new-plashed fence of the Church; In a word thus, if it be manifest, that the government of Bishops in a meet and moderate imparity, in which we assert it, hath beene peaceably continued in the Church ever since the Apostolicall Institution thereof, and that the government

*Quod duo res-  
taura posuerit.  
Park. Polit. Ec-  
cles. l. 2. c. 5.*

*Prov. 23. 10.*

ment of lay-Presbyters hath never beene so much as mentioned, much lesse received in the Church, untill this present age; I shall need no farther argument to perswade all peaceable and well-minded Christians to adhere to that ancient forme of Administration, which with so great authority is derived unto us, from the first founders of the Gospell; and to leave the late supply of a lay-Presbyterie to those Churches, who would, and cannot have better.



The



## The Second Part.



### S. I.

*The termes and state of the Question, settled  
and agreed upon.*

**T**Hese are the grounds; which, if they prove (as they cannot but do) firm and unmoveable, we can make no fear of the superstructure: Let us therefore now adresse our selves to the particular points here confidently undertaken by us, and make good all those severall issues of defence, which our holy Cause is most willingly cast upon.

But before we descend to the scanning of the matter; reason and order require, that ac-

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cording



cording to the old and sure rules of Logicians, the terms be cleared and agreed upon; otherwise we shall perhaps fight with shadows, and beat the ayr.

It hath pleased the providence of GOD, so to order it, that as the Word it self, the Church; so the names of the Offices belonging to it, in their severall comprehensions, should be full of Senses, and variety of use and acception; and that in such manner, that each of them <sup>10</sup> runs one into other, and oftentimes interchanges their Appellations. A Prophet, we know, is a fore-teller of future things; an Evangelist, in the naturall sence of the word, is he that preaches the glad tydings of the Gospel; an Apostle, one of Christs twelve great Messengers to the world; a Bishop, ~~ἐπίσκοπος~~, an Overseer of the Church; a Presbyter, some grave, ancient Churchman; a Deacon, a servant, or Minister in the Church: yet all these <sup>20</sup> in Scripture are so promiscuously used, that a Preacher is more than once termed a Prophet, an Evangelist, an Apostle; an Apostle, a Bishop; an Apostle, a Presbyter; a Presbyter, an Apostle, as *Romans* 6. 7. a Presbyter, a Bishop: and lastly, an Evangelist and Bishop, a Deacon

1 Cor 14.  
Act 1. 20.  
1 Ep. Iohn &  
1 Peter 5. 1.  
1 Tim. 4. 6.

a Deacon or Minister; for all these met in Timothy, alone, who, being Bishop of *Ephesus*, is with one breath charged to do the work of an Evangelist, and to fulfill his *Ministry*, or Ministry: It could not be otherwise likely, but from this community of names there would follow some confusion of apprehensions; for since names were intended for distinction of things, where names are the same, how can  
10 the notions be distinguished? But howsoever it pleased the Spirit of God, in the first hatching of the Evangelicall Church, to make use of these indistinct expressions, yet, all this while the offices were severall, known by their severall Characters and employments, So, as the function, and work of an Apostle was one, viz. To plant the Church, and to ordain the Governours of it; of a Bishop, another, to wit, To manage the Government  
20 of his designed Circuit, and to ordain Presbyters and Deacons; of a Presbyter, another, namely, To assist the Bishop, and to watch over his severall charge, of a Deacon, another, (besides his sacred services) to order the stock of the Church, and to take care of the poor: yet all these agreed in one Common Service,

which was the propagation of the Gospel, and the founding of Gods Church; and soon after, the very terms were contra-distinguished, both by the substance of their charge, and by the property of their Titles; insomuch as blessed *Ignatius*, that holy Martyr, who lived many yeers within the times of the Apostles, in every of his Epistles (as we shall see in the sequel) makes expresse mention of three distinct orders of Government, Bishops, Presbyters, Deacons.

Now we take Episcopacie, as it is thus punctually differenced, in an eminence from the two inferior orders of Presbyter and Deacon; so as to define it, Episcopacie is no other than an holy order of Church-Governours, appointed for the Administration of the Church. Or, more fully thus; Episcopacie is an eminent order of sacred function, appointed by the Holy Ghost, in the Evangelicall Church, for the governing and over-seeing thereof; and for that purpose, besides the Administration of the Word and Sacraments, indued with power of imposition of hands, and perpetuity of Jurisdiction. Wherein we finde, that we shall meet with two sorts of Adversaries;

saries; The one are furiously and impetuously fierce, crying down Episcopacy for an unlawfull, and Antichristian state, not to be suffered in a truly Evangelicall Church, having no words in their mouthes, but the same which the cruell Edomites used concerning *Jerusalem*, Downe with it, downe with it, even to the ground: And such are the frantick Separatists, and Semi-separatists of our time, and Nation, who are only swayed with meer passion, and  
10 wilfully blinded with unjust prejudice. These are Reformers of the new Cut, which if *Calvin* or *Beza* were alive, to see, they would spit at, and wonder whence such an off-spring should come. Men that defend and teach there is no higher Ecclesiasticall government in the world, than that of a Parish: That a Parochial Minister (though but of the blindest village in a Countrey) is utterly independant, and absolute, a perfect Bishop within himselfe, and  
20 hath no superiour in the Church upon earth, and doth no lesse inveigh even against the overruling power of Classes, Synodes, &c, than of Bishops: you are not perhaps of this straine, for we conceive that our Northerne neighbors desire and affect to conform unto the Genevi-

Honoratiff.  
Do. Glanico  
CanceHario  
Scotiz respon.  
ad sex questi-  
ones.

an or French discipline, for which we find Be-  
za's directions (although both your act of abren-  
unciation, and some speeches, let fall in the as-  
sembly of *Glasco*, and the plea of Covenan-  
ters (fetching Episcopacy within the compasse  
of things abjured) might seem to intimate some  
danger of inclination this way) our charity bids  
us hope the best, which is, that you hate the  
frenzeys of these our wilde Countrey-men a-  
broad, for whom no answer is indeed fit, but <sup>10</sup>  
darke lodgings, and Ellebore. The other is  
more milde and gentle, and lesse unreasonable;  
not disallowing Episcopacy in it selfe, but hol-  
ding it to be lawfull, usefull, ancient; yet such  
as was by meer humane device, upon wise and  
politick Considerations, brought into the  
Church, and so continued, and therefore upon  
the like grounds alterable; with both these we  
must have to do. But since it is wind ill lost to  
talke reason to a mad-man, it shalbe more than <sup>20</sup>  
sufficient, to confute the former of them, in gi-  
ving satisfaction to the latter: for if we shall  
make it appeare, that Episcopacy is not onely  
lawfull and ancient, but of no lesse than divine  
institution, those raving and black moutthes are  
fully stopped, and those more easie and mode-  
rate



rate opposites at once convinced. But before we offer to deal blows on either side, it is fit we should know how far we are friends, and upon what points this quarrell stands.

It is yeilded by the wiser fautors of Discipline, that there is a certain Polity necessary for the retention of the Churches peace; That this Polity requires that there must be severall Congregations or flocks of Christians, and that every  
10 flock should have his own Shepherd; That since those guides of Gods people are subject to error in Doctrine and exorbitance in manners, which may need correction and reformation; and many doubtfull cases may fall out, which will need decision, it is requisite there should be some further aid, given by the counsell and assistance of other Pastors; That those Pastors, met together in Classes and Synodes, are fit arbiters in differences, and censurers of  
20 errors and disorders. That in Synodes thus assembled there must be due order kept; That order cannot be kept, where there is an absolute equality of all persons convened: That it is therefore necessary that there should be an head, President, or Governour of the assembly, who shall marshall all the affairs of those meetings,

tings, propound the Cases, gather the voyces, pronounce the Sentences and judgements; but in the mean while, he (having but lent his tongue for the time to the use of the Assembly) when the businesse is ended, returns to his own place without any personall inequality. A lively image whereof we have in our lower house of Convocation; the Clerks whereof are chosen by the Clergie of the severall Diocesses: They all having equall power of voyces, assemble together, choose their Prolocutor; He calls the house, receives petitions, or complaints, proposes the businesses, asks and gathers the suffrages, dismisses the Sessions; and the action once ended takes his former station, forgetting his late superiority. This is the thing challenged by the Patrons of Discipline, who do not willingly heare of an upper house, consisting of the Peeres of the Church, whose grave authority gives life to the motions of that lower body. 10 They can be content there should be a prime Presbyter, and that this Presbyter shall be called Bishop, and that Bishop shall moderate (for the time) the publike affairs of the Church; but without all innate and fixed superiority; without all (though never so moderate) 20 Juris-

Jurisdiction. *Calvin* in this case shall speak for all, who writing of the state of the Clergie in the Primitive times, hath thus, *Quibus ergo docendi munus &c.* Calv. Instit. l. 4. c. 4. Those therefore which had the charge of teaching injoyed unto them, they named Presbyters: These Presbyters out of their number in every City chose one to whom they especially gave the title of Bishop; lest from equality (as it commonly falls out) discords should arise. Neither was the Bishop so superiour to the rest in honour and dignity, as that he had any rule over his Colleagues, but the same office and part which the Consul had in the Senate, to report of businesse to be done, to aske the votes, advising, admonishing, exhorting to go before the rest, to rule the whole action by his authority, and to execute that, which by the common Councell was decreed. The same office did the Bishop sustain in the assembly of the Presbyters. Thus he; and to the same purpose *Beza* in his Treatise of the degrees of the ministry; *Moulin*, *Chamier*, others. So as we easily see how our Bishop differs from *Calvins*, namely in a settled imparity, and a perpetuity of jurisdiction. Give me therefore such a Pastor, as shall be ordained a perpetuall

Moderator in Church affairs, in a fixed imparity, exercising Spirituall Jurisdiction, out of his his owne peculiarly demandated Authority, this is the Bishop whom we contend for, and whom they oppose ; I do well see therefore how we may make a shorter cut of this controverſie, than hath formerly been made by others, whose large diſcourſes (upon the importune Angariation of others) hath been learnedly spent upon the names and titles of a Bishop, <sup>10</sup> and Presbyter, upon the extent of their first charge, whether Parochiall, or Diocesan : And upon the difference and priority of those Limitations ; since the only thing that displeaseth in Episcopacy is their majority above Presbyters (which is pretended should be only a Priority of Order, not a Superiority of degree) and their power of Jurisdiction over Presbyters (for yic<sup>1</sup> these by a due ordination, to a prime Pastor for a constant continuance, you make him a Bi-<sup>20</sup> shop, deny these to a Bishop, you make him no other than a plain Presbyter) our only labour therefore must be to make good these two points ; and to evince, that imparity in the Governours of the Church, and the power of Episcopall Jurisdiction, is not of any lesse than  
Aposto-

Apostolicall and divine Institution : to which  
Task we now addresse our selves, *20* *at* *the* &c.



## §. 2.

*Church government begun by our Saviour in a  
manifest imparity.*

<sup>10</sup> **W**E begin with our undertaken issues, and  
shall show that this imparity of govern-  
ment, and Episcopall Jurisdiction was founded  
by Christ, and erected by his Apostles, both by  
their practise, and recommendation. Who sees  
not then a manifest imparity in our Saviours  
owne choyce, in the first gathering of his  
Church, wherein his Apostles were above his  
other Disciples; the twelve above the <sup>70</sup> : a-  
bove them in priviledges, and especially in the  
<sup>20</sup> immediatnesse of their calling, above them  
in their Masters respects, above them in  
gifts, and in the power of their dispensation, a-  
bove them in Commission, above them in mi-  
raculous operations : Even those <sup>70</sup> were Mi-  
nisters of the Gospel, but those twelve were  
(even as it were) the Patriarkes of the Church,



noted still by an article of Eminence ( *in Persona* )  
 The twelve, others were labourers in the work,  
 these were master-builders, as St. Paul to his  
 Corinthians; others might heal by their touch,  
 these by their very shadow: Others had the ho-  
 ly Ghost, these gave it: *Philip* was an Evange-  
 list, he preached, he wrought miracles, he con-  
 verted and baptized the Samaritans, yet till *Pe-*  
*ter* and *John* came down and prayed, and laid  
 their hands on them, they received not the ho-  
 ly Ghost. And how plain is it, that such hono-  
 rable regard was given to the Twelve, that  
 when one room fell voyd by the Treason of  
*Judas*, it must, by the direction of the Spirit of  
 God, be made up by an election out of the 70.  
 Had it not been an higher preferment to have  
 been an Apostle, wherefore was that scrutiny  
 and choyce? What doe I urge this point? he ne-  
 ver read Scripture that can doubt of it: where-  
 fore did the chosen vessell stand so highly upon  
 the challenge of his Apostleship, if he had not  
 known it to be a singular honour? And how  
 punctually doth he marshall up, as some divine  
 Herald, the due rankes of Ecclesiasticall offices;  
 First Apostles, Secondly Prophets, Thirdly Tea-  
 chers, then those that do miracles, after that the  
 gifts

Act. 8. 14, 15.

Nier. de script.  
Eccles.

2 Cor. 12. 28

gifts of healing, helps in governing, diversity of  
 Tongues; but perhaps you will not be so illibe-  
 rall, as to deny the Apostles a precedency of ho-  
 nour in the Church: how can you, and bee a  
 Christian? but you sticke at their Jurisdiction:  
 Here was nothing but equality; true, an equa-  
 lity among themselves, *pari consortu præditi, et*  
*honoris et potestatis*, as Cyprian truly: but a supe-  
 riority of power in them all, and in each of  
 them, over the rest of the members of Christs  
 10 Church: Verily I say unto you, saith our Savi-  
 our, ye that have followed me in the Regenera-  
 tion, when the Son of man shall sit in the throne  
 of his glory, yee shall also sit upon twelve  
 Thrones, judging the twelve Tribes of Israel;  
 (*ἐσὶ τῇ μετάρρησιν*) in the Regeneration. That  
 is, as Cameron very well interprets it, in the Re-  
 novation of the Church: for under the state of  
 the Gospel, the Church was as new born, and  
 made anew, according to that of St. Paul, All  
 20 things are become new; alluding to the Pro-  
 phet *Isaiah*, who to this sence, Behold (saith he)  
 I create new heavens and a new earth, and the  
 former shall not be remembered nor come into  
 minde: And *Beza* himself, though he make a  
 difference in the pointing, and thereby in the

Matth. 19. 28.

Cameron. in lo-  
cura.

Esa. 65. 17.



Construction, yet grants, that according to his second sense, the preaching of the Gospell by Christ and his messengers, is meant by this regeneration *Quia tum veluti de integro conditus est mundus*, because then the world was, as it were, made anew : So as then was the time, when the Sonne of man began to be exalted to the Throne of his glory, both in earth and in Heaven : And then should the Twelve that had forsaken all for him, enjoy all in him : Then should<sup>10</sup> they sit on twelve Thrones, and judge the twelve Tribes of Israel. What are the twelve Tribes of Israel, but the whole Church of God? For, whereof did the first Christian Church consist, but of converted Jewes? And whither did our Saviour bend all his allusions but to them? They had their twelve Princes of the Tribes of their Fathers, heads of the thousands of Israel. They had their seventy Elders to bear the burden of the people.

Num. I. 16.

Num. II. 16, 17

The Son of God affects to imitate his former Polity, and therefore chooses his twelve Apostles, and 70 Disciples to gather and sway his Evangelicall Church : The twelve Tribes then are the Church : The twelve Apostles must be their Judges and governours : Their sitting<sup>20</sup> shewes

showes authority : Their sitting on Thrones,  
 eminence of power : their sitting on twelve  
 Thrones, equality of their Rule : their sitting to  
 judge, power and exercise of Jurisdiction: their  
 sitting to judge the twelve Tribes of Israel, the  
 universality of their power and Jurisdiction :  
 And what Judgement could this be but Eccle-  
 siasticall and Spirituall (for civill rule they chal-  
 lenged not) and what Thrones but Apostoli-  
 10 call, and by their derivation, Episcopall ? Who  
 knowes not how ordinary that stile is, (*consecra-  
 tion* ? ) we finde it even in *Abbas* himself: And *Epiphanius*, *lxxviii.*  
 if the Apostles seat was his Throne, and the Bi- *75.*  
 shops succeeded the Apostles in those seats, who  
 can deny them this power of Spirituall judica-  
 ture and Jurisdiction. To the same purpose is  
 that of *St. Augustine*, who upon the words of *Aug. de Civit.*  
*St. John*, I saw seats, and some sitting on them, *dei i. 20.*  
 and judgement was given, hath thus *Non hoc*  
 20 *putandum de ultimo iudicio &c.* we may not think  
 this spoken of the last judgment, but the seats of  
 the Prelats or presidents by whom the Church  
 is governed, and the governors themselves, are  
 to be understood, &c the judgment that is given,  
 cannot be any better way taken, than for that  
 which is said, *Whatsoever ye binde on earth, shall*  
*be bound in heaven.* Sect. 3.

## S. 3.

*The execution of this Apostolicall power after  
our Saviours ascent into heaven.*

**T**He power is clear, will you see the Execution of it? Look upon St. Paul, the Posthumous, and Supernumerary, but no lesse glorious Apostle: see with what Majesty he becomes his new erected Throne: one while deeply charging and commanding, another while controlling and censuring: One while giving Lawes and Ordinances, another while urging for their observance: One while ordaining Church-governours, another while adjuring them to do their duties: one while threatening punishment, another while inflicting it: 20 And if these be not acts of Jurisdiction, what can be such? which since they were done by the Apostle, from the instinct of Gods Spirit, wherewith hee was inspired, and out of the warrant of his high vocation, most manifest it is, that the Apostles of Christ had a supereminent

• 2 Theff 3 6.

• 1 Cor. 5. 4, 5.  
6, 7.

• 1 Cor. 11. 2.

• 1 Cor. 16. 1.

• 1 Tim. 1. 6.

• 1 Tim. 2. 9.

• 1 Tim. 6. 13.

• 2 Cor. 13. 2.

• 1 Cor. 4. 21.

• 1 Tim. 1. 20.



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ment power in Gods Church: And if any person whosoever (though an evangelist or Prophet) should have dared to make himselfe equall to an Apostle, he had been hissed out, yea rather thunder-strucke by deep Censure, for an Arrogant and saucy usurper. Now if our blessed Saviour thought it fit to found his Church in an evident imparity, what reason should we have to imagine he did not intend so to continue it? It had been equally easie for him (had he so thought fit meet) to have made all his followers equally great; none better than a disciple, none meaner than an Apostle: But now since it hath pleased him to raise up some to the honour of Apostles, no lesse above the seventy, than the seventy were above the multitude, only injoyning them, that the highest in place, should be the lowest in minde, and humility of service, what doth he, but herein teach us, that he meant to set this course for the insuing government of his Church. Neither is it possible for any man to be so absurd, as to thinke that the Apostles, who were by their heavenly Master, incoffed in this known preeminence, should, after the Ascent of their Saviour, descend from their acknowledged superiority, and make themselves

but equall to the Presbyters they ordained. No they still and ever (as knowing they were qualified for that purpose, by the more speciall graces of the holy Ghost) kept their holy state, and maintained the honour of their places. What was the fault of *Diotrephes*, but that, being a Church-governour, he proudly stood out against St. *John*, not acknowledging the Transcendant power of his Apostolicall Jurisdiction, whom the provok't Apostle threatens to correct<sup>10</sup> accordingly; so as those that lay *Diotrephes* in our dish, do little consider that they buffet none but themselves, who symbolize with him in opposing Episcopall, that is, as all antiquity was wont to construe it, Apostolicall government.

Paradis. l. 1.  
c. 4.

But you are ready to say, This was during their owntime, they were persons extraordinary, and their calling and superiority dyed with them: Thus our *Tileno-mastix* in termes. The only question is, Whether, of the ordinary<sup>20</sup> Presbyters, which were singly set over severall Churches, they advanced one in degree above his brethren. We shall erre then if we distinguish not. These great Ambassadors of Christ sustained more persons than one; they comprehended in themselves the whole Hierarcy: they were



piration erected it in others, who should follow them; that was Apostolicall, this was Episcopall: It is true, as *Calvin* saith, that at the first, all to whom the Dispensation of the Gospel was committed, were called Presbyters, whether they were Apostles, Evangelists, Prophets, Pastors and Doctors, as before the Apostles were commonly called by the name of Disciples, in every Chapter, yet in degree still above the 70; and we do still say, one while Bishops and Curats, comprehending all Presbyters and Deacons under that name, another while Bishops, Pastors, and Curats, not distinctly observing the difference of names. So they all were called Presbyters, yet not so, but that there was a manifest and full distinction betwixt the Apostles and Presbyters, as *the* Act. the 15. They therefore, though out of humility they hold the common names with others, yet maintained their places of Apostles, and governed the Church at first, as it were, in common; And thus, as *St. Jerome* truly, All maine matters were done in the beginning by the common Councell, and consent of the Presbyters; their consent; but still the power was in the Apostles, who in the nearer Churches (since they

they in person ordered Ecclesiasticall affairs) ordained only Presbyters; in the remoter, Bishops. This for the Consummation of it, was an act of time; Neither was the same course held at once, in every Church (whiles it was in *Fieri*) some, which were nearer, being supplied by the Apostles presence, needed not so present an Episcopacy; Others that were small, needed not yet their full number of Offices, neither were there perhaps fit men for those  
10 places of eminence, to be found every where, whence it is, that we finde in some Scriptures mention only of Bishops and Deacons, in others, of Presbyters, not of Bishops. This then was the Apostles course, for the plantation of the Church, and the better propagation of the Gospel, where ever they came, they found it necessary to ordain meet assistants to them, and they promiscuously imparted unto them all their owne style (but Apostolicall) naming  
20 them Bishops and Presbyters, and Deacons according to the familiarity and indifferency of their former usage therein: But when they, having divided themselves into severall parts of the world, found that the number of Christians (especially in the greater Cities) so multiplied,



plied, that they must needs be divided into many Congregations, and those Congregations must necessarily have many Presbyters, and those many Presbyters, in the absence of the Apostles, began to emulate each other, and to make parties for their own advantage; then (as St. *Jerome* truly notes) began the manifest and constant distinction betwixt the Office of Bishops and Presbyters to be both known and observed. For now, the Apostles, by the direction of the Spirit of God, found it requisite and necessary for the avoyding of schisme and disorder that some eminent persons should every where be lifted up above the rest, and ordained to succeed them in the over-seeing and ordering both the Church and their many Presbyters under them, who by an eminence, were called their Bishops, Or, as the word signifies, *Supervisors*, and Governours. So as the Ministers (*κλεις*) *Phil.* 3. 7. they *ἐπισκοποι* (for as the Offices, so the names of Bishop and Deacon, were of Apostolicall foundation) These Bishops therefore were the men whom they furnished with their own ordinary power, as Church-governors, for this purpose; Now the offices grew fully distinct, even in the Apostles

stles dayes, and under their own hands, although sometimes the names, after the former use, were confounded.

All the question then shortly, is, whether the Apostles of Christ ordained Episcopacy, thus stated, and thus fixedly-qualified with Imparity and Jurisdiction. For if we take a Bishop for a Parochiall Pastor, and a Presbyter for a Lay-elder (as too many misconstrue the termes)  
10 it were no lesse than madnesse to doubt of this Superiority : but we take Episcopacy in the proper, and fort-defined sence; and Presbyterie according to the only, true and ancient meaning of the Primitive Church, *viz.* for that which we call now Priest-hood; the other is a meerly new and uncouth devise, neither came ever within the Ken of antiquity. As for the further Subdivision of this quarrell, whether Episcopacy must be accounted a distinct Order,  
20 or but a severall degree in the same Order, there is here no need for the present, to enter into the discussion of it; Especially since I observe that the wiser sort of our opposites are indifferent to both, so that whichsoever you take, may be granted them to be but *Juris humani*; And I cannot but wonder at the toughnesse of those  
other.

*Bellarmin. de sa-  
cram. Ordin.  
l. 1. c. 9.*

*Winton Epist.  
ad Molin. 1.*

other opposites, which stand so highly upon this difference, to have it meerly but a degree; In the mean while never considering, that those among the Pontificall Divines (which in this point are the greatest Patrons of this their fancy) go all upon the ground of the Masse, according to which they regulate andd conforme their opinions therein; First making all Ecclesiasticall power to have reference to the body of Christ; (as *Bellarmino* fully) then every Priest, being able with them, to make his Maker, what possible power can be imagined, say they, to be above that? The Presbyter therefore consecrating as well as the Bishop, the Order (in their conceit) upon this ground) can be but one: So then these doughty Champions among us, do indeed, but plead for Baal, whiles they would be taken for the only pullers of him down. But for ourselves, taking order in that sense, in which our Oracle of learning, Bishop *Andreames*, cites it out of the School, *quâ potestas est ad actum specialem*; there can be no reason to deny Episcopacy to be a distinct order, since the greatest detracters from it, have granted the power of Ordination of Priests and Deacons, and of Imposition of hands for Confirmation,

mation, to Bishops only: They are *Chamiers* owne words, *Accipere Episcopum novam potestatem, & Jurisdictionem non iverim inficias*; I cannot deny that a Bishop (as such) receiveth a new power and Jurisdiction: Moreover in the Church of *England*, every Bishop receives a new Ordination (by way of Eminence, commonly called his Consecration) which cannot be a void-Act, I trow, and must needs give  
 10 more than a degree; and why should that great and ancient Councell define it to be no lesse than sacriledge, to put down a Bishop into the place of a Presbyter, if it were only an abatement of a degree? but howsoever this be, yet if it shall appear that there was by Apostolicall Ordination, such a fixed imparity, and constant Jurisdiction amongst those, who were intrusted with the teaching and governing Gods people, that is, of Bishops above the other Cler-  
 20 gie, as I have spoken, we have what we contend for, which whiles I see doubted, I cannot but wonder with what eyes men read *St. Paul* in his Epistles to *Timothy* and *Titus*; Surely in my understanding the Apostle speaks so home to the point, that if he were now to give direction to an English Bishop, how to demean him-

*Camer. de Oe-  
cumen. Pontif.  
l. 10. c. 5.*

selfe in his place, he could not speak more fully to the execution of this sacred Office : For I demand what is it that is stood upon, but these two particulars, the especiall power of Ordination, and power of the ruling and censuring of Presbyters ; And if these two be not clear in the charge of the Apostle to those two Bishops, one of *Crete*, the other of *Ephesus* ; I shall yield the cause, and confesse to want my senses.

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## S. 5.

*The clear Testimonies of Scripture, especially those out of the Epistles to Timothy and Titus, urged.*

**N**OW, because this is the main point that is stood upon, and some wayward opposites are ready to except at all proofs<sup>20</sup> but Scripture ; I shall take leave briefly, to scan those pregnant Testimonies, which I finde in those two Apostolicall Epistles ; And first *Timothy* is charged, to charge the Preachers of *Ephesus*, that they teach no other Doctrine than was prescribed ; That they do not give heed to Fables.



Fables and Genealogies. If *Timothy* were an equall Presbyter with the rest, those Teachers were as good as he; what then had he to do to charge Teachers? Or what would those Teachers care for his charge? how equally apt would they be to charge him to keep within his own compasse, and to meddle with his owne matters? It is only for Superiours to charge, and inferiours to obey. Secondly, this charge *S. Paul* commits to *Timothy* to oversee and controll the unmeet and unseasonable doctrines of the *Ephe-  
sian* false teachers, according to the prophecies which went before of him; and that in opposing himselfe to their erroneous opinions, he might war a good warfare: This controlment cannot be incident into an equallity; In this charge therefore both given and executed (however it pleased our *Tileno-mastix* in a scurrilous manner to jeer us upon the like occasion, with a *profecto erat pessimus dominus Episcopus Paulus*) that *St. Paul* was an ill Lord Bishop) I may truly say that both *St. Paul* and *Timothy* his disciple, doth as truly Lord it here, in their Episcopall power, as those Bishops which they have abdicated.

1 Tim 3. 8, 9, 10

Thirdly, *Timothy* must prove and examine the Deacons, Whether they be blamelesse, or not; Whether they be so qualified as is by him prescribed: and if they be found such, must allow them to use the office of a Deacon, and upon the good and holy use of it, promote them to an higher degree; How should this be done without a fixed Superiority of power? Or what other than this doth an English Bishop?

1 Tim 3. 15.

Fourthly, *Timothy* is encharged with these things in the absence of *S. Paul*, that if he should tarry long, he might know how to behave himself in the house of God, which is the Church of the living God; That is, how to cary himself, not in the Pulpit only, but in Church government; in admitting the Officers of the *Ephesian* Church; This could not be meant of the duties of a meer Presbyter; for what hath such an one to do with the charges and Offices of his Equals? *par in parem &c.* Besides that house of God, which is the Church (wherin his behaving is so required) is not some one private Congregation; such an one were not fit for that stile of the Pillar and ground of Truth, but that famous Diocesan Church of *Ephesus* (yea of *Asia* rather (wherein there was the use of the variety of

of all those offices prescribed) Neither may we think that *Timothy* was before (after so much attendance of the blessed Apostle in his journeys) ignorant of what might concerne him as an ordinary Minister; it was therefore a more publique and generall charge, which was now imposed upon him; he therefore that knew how to behave himself in a particular Congregation, must now know what carriage is fit for him, as a Diocesan.

Fifthly, *Timothy* must put the brethren, that is, <sup>1 Tim. 4. 6.</sup> the Presbyters, in remembrance of the foretold dangers of the last times, and must oppose the false doctrine there specified, with this charge, *Command and Teach*. He must teach then himselfe, he must command others to teach them. Had he been only a simple Presbyter, he might command and go without; Now hee must command: If our Lords Bishops do so much,  
<sup>20</sup> what do they more?

Sixthly, *Timothy* is encharged with censures, <sup>1 Tim. 5. 1.</sup> and prescribed how he must manage them towards old and yong; *Rebuke not an Elder (roughly) &c.* He is also to give charge concerning the choyce, carriage, and maintenance of those widowes, which must be provided for by

by the Church, he hath power to admit some, and to refuse others, and to take order the Church be not charged unduely, which a single Presbyter alone, is not allowed to do, even where their own Presbytery is on foot.

1 Tim. 5. 17.

Seventhly, *Timothy* must care and see that the Elders, or Presbyters, who are painfull in their callings, be respectfully used, and liberally maintained; what is this to an ordinary Presbyter, that hath no power of disposing any maintenance? If every Presbyter had, and no body over them to moderate it, at what a passe would the quiet of the Church be? who would not repute himself to be most painfull, if himselfe might be judge? No, it was the Bishops work, that; A thing that the Bishops once might well do, when all the Presbyters were (and so were all at first) as of the Bishops family; all the tithes and means of the Church comming in to him, and he dispencing among the Priests and other Church-officers, to every one his portion; Now indeed as by the distinction of Parishes, and since that, by other events, things are false; it is that which our Bishops indeed may endeavour and pray for; but sure I am, it is more than they can hope to do, till God himselfe be pleased to amend it.

Eightly

Eightly, *Timothy* was charged not to receive <sup>1 Tim. 5. 19.</sup>  
 an accusation against an Elder, or Presbyter, but  
 before two or three witnesses: So then *Timothy*,  
 by his place, might receive accusations against  
 Presbyters; How could he do so if he were but  
 their equall? Our Northerne *paraclesis* can tell  
 us *parium neutrum alteri subordinatur*, and *paria* <sup>Scot. i. ruy. 1.</sup>  
*non sunt subordinata*; that fellowes cannot be sub- <sup>c. 4.</sup>  
 ordinate; witnesses must be called before  
 him, in cases of such accusation: How can this  
 10 be without a Jurisdiction? And when he findes  
 a Presbyter manifestly faulty, he may, he must  
 rebuke him before all; that others also may  
 fear; That of *Epiphanius* is upon good ground <sup>Epiphani. li. x. c. 75.</sup>  
 therefore; The Divine speech of the Apostle,  
 teacheth who is a Bishop, and who a Presby-  
 ter, in saying to *Timothy*, Rebuke not an Elder,  
 &c. How could a Bishop rebuke a Presbyter,  
 if he had no power over a Presbyter. Thus he. <sup>Camer. in 1 Tim.</sup>  
 The evidence is so clear, that *Cameron* himselfe <sup>4.</sup>  
 20 cannot but confesse, *Nullus est dubitandi locus*  
*&c.* There can be no doubt, saith he, but that  
*Timothy* was elected (by the Colledge of Elders)  
 to governe the Colledge of the Elders, and that  
 not without some authority, but such as had  
 meet limits; Thus must, thus might *Timothy*  
 do.



do even to Presbyters: what could a Bishop of *England* do more? And thus *Cameron*. Though I cannot approve of his election by the Colledge; that conceit is his owne, but the authority is yielded.

1 Tim 5. 21.

Ninthly, *Timothy* is charged before God, and the Lord Jesus Christ, and the elect Angels, to observe all these things, without preferring one Presbyter before an other, and doing nothing by partiality; Plainly therefore *Timothy* was in such place and authority as was capable of giving favour, or using rigour to Presbyters; what more can be said of ours?

1 Tim. 5. 22.

Tenthly, *Timothy* is charged to lay hands suddenly on no man; he had therefore power of the imposition of hands. On whom should he lay his hands for Ordination, but on Presbyters and Deacons? therefore he above Presbyters; *The lesse*, saith the Apostle to the *Hebrews*, is blessed of the better. He laid hands then? Yes, but

Hebr 7. 7.

not alone, say our Opposites; My demand then is, But why then should this charge be particularly directed to *Timothy*, and not to more? The Presbytery some construe to have laid hands on the ordained; but, the Presbytery so constituted, as we shall hereafter declare; but a meer Presby-

Presbyter or many Presbyters (as of his or their owne power) never. An Apostle did so to *Timothy* himself; and *Timothy*, as being a Bishop, might do it, but who, or where ever any lesse than he? Neither doth the Apostle say, lend not thine hand to be laid on with others; but appropriates it as his own act; whereas then our *Antitilenus* tells us the question is not, Whether this charge were given to *Timothy*, but, Whether  
 10 to *Timothy* alone; me thinks he might easily have answered himself; Doth *St. Paul* in this act joyne any with him? were there not Elders good store at *Ephesus* before? could they have ordained without him, what need was there of this charge to be laid on *Timothy*? Be there then what Elders soever, their hands without a *Timothy* will not serve; his without theirs, might: To his own, if, at any time, he joyned  
 20 theirs; what else do all Bishops of *England*? This concerning *Timothy*: We come next to *Titus* and his charge from *St. Paul*, to set  
 30 in order the things that were left yet undone in the large Isle of *Crete*, or as it is now called, *Candia*, A populous Island, and stored with no lesse than an hundred Cities, whence it had the name of *εκατόπολις*; and to ordain Elders, or  
 Ec Presby-

Titus 1. 5;



Presbyters, in every of those Cities, as he had been appointed by the Apostle; Lo, the whole Diocese of *Crete* is committed to his oversight; Not some one Parish in it; And what must he do? Two things are enjoyned him; To ordain Ministers, and to correct disorders (*ἵνα ὁμοθυμαδὸν*) To correct (as *Beza* turns it not amisse) or, as *Erasmus*, *pergas corrigere*, with an intimation of his former service that way; where, that the extent of the work may be noted, *ἡ δὲ ὅλη ἡ νῆσος* (as also, *כָּל הָאֵרֶץ* in the *Hebrew*) comprehends, both things amisse, and things wanting; So as the businesse of *Titus* was (as of a good Bishop) both to rectifie and reforme those things, which were offensive; and by new orders made to supply those matters which were yet defective: As for the Ordination, it was not of some one Presbyter that wanted, to make up the number, but it was universall throughout that whole Island; *καὶ πόλιν, per civitates*; or as <sup>20</sup> we, in every City; even through the whole hundred; and not one Presbyter in each, but as the occasion might be; many in every one. The Diocese was large, the Clergie numerous.

Ecclesi. 1. 15.

Some



## §.6.

*Some elusions of these Scriptures met with,  
and answered.*

10 **T**He elusion of some (not mean Opponents)  
have devised, that these acts were enjoyned  
to *Titus*, as by way of Society and partnership  
with the Presbitery; so as that he should joyn  
with them in these duties of correction, and  
Ordination, is so palpable and quite against the  
hair, that I cannot thinke the authors of it can  
belceve themselves. Had the Apostle so meant,  
he could as easily have expressed it, and have di-  
rected his charge to more; *Titus* alone is  
singled out; now if it were in the power of e-  
20 very Presbyter to do those things, without  
him, what needed this weight to have been  
laid on his shoulders alone? And if the charge  
were, that he must urge and procure it to be  
done; By what authority? And if he had au-  
thority, either without, or above them, it is that  
we strive for: And now I beseech you, what



doth any Bishop of *England* challenge more, as Essentiall to his place, than power of Ordination, and power of correction of disorders?

Titus 1. 11.

Secondly, It is also the charge given to *Titus* (*ἐπισκοπος*) to stop the monthes of those false teachers, who broach doctrines they ought not, for filthy luces sake; and to passe sharpe censures upon them; what can do this but Episcopall authority?

Ti 3. 10.

Thirdly, Again, it is the charge upon *Titus*, 10  
*A man that is an Heretick*, after the first and second admonition, reject. So then it is to *Titus*, it belongs to proceed against erroneous teachers, to judge of heresie; to give formall admonitions to the heretick; to cast him out of the Church, upon his Obstinacy; Can any man suppose it to be for a meer Presbyter to make such a judicall procelle against hereticks, or to eject them out of the Church; would 20  
 not they have return'd it upon him, with scorne and derision? Or what is spirituall Jurisdiction, if power to do this be not? To summe up all therefore, it is no other than our present Episcopall power, that by the blessed Apostle, is committed to *Timothy* and *Titus*; and that with so clear Evidence, that for my part, I  
 do.



do not more fully beleieve there were such men, than that they had such power, and these warrants to execute it.

It is a poor shift of some, That *Timothy* and *Titus* were Evangelists; and therefore persons extraordinary, and not in this behalfe capable of succession; For, what ever they were in their personall qualifications, yet here they stood for Bishops; and received, as Church-  
10 governors, these charges, which were to be ordinary, and perpetuall to all that should succeed in Ecclesiasticall administration; As for the title; How will it appeare they were Evangelists? For *Titus* there is no colour; For *Timothy*; It is true, St. *Paul* charges him to do the worke of an Evangelist; What of that? That might imply as well that he was not indeed in that particular Office, which yet Saint *Paul* would have him supply howsoever; and  
20 no doubt he did so; So he did the worke of the Lord as St. *Paul* did, and yet not an Apostle. He that jeeres this answer, might know, that the implication of the word is as large for both: Who knowes not the promiscuous use of these termes? As well may they say he was a Doctor, because he is bidden to teach, and

Scot. & Tynd. l. 1.  
c. 5.

yet these offices are challenged for distinct;  
 Or a Deacon, because he is charged with a  
*diaconia*. What is it to do the work of an Evange-  
 list, but to preach the *Evangelium pacis*, the Go-  
 spel of peace? which he might, he must do, as a  
 Bishop: and what propriety is there of these  
 enjoined works to an Evangelist, as he was  
 an Evangelist? What, can they shew it was his  
 office, to ordain, or to censure? nay rather, how  
 should those works which are constant and <sup>10</sup>  
 ordinary, and so consequently derivable to all  
 successions, to the end of the world, be im-  
 posed upon a meer extraordinary agent: nei-  
 ther is there any opposition at all in these  
 terms: they might be Evangelists whiles they  
 were in their journey, attending on the Apo-  
 stles, and preaching abroad; they might be,  
 and were Bishops, when they were settled  
 upon the charge of some Territory or Pro-  
 vince.

But saith our *Tillemoustix*, Four yeers after  
 Saint Paul had given this charge of Episcopa-  
 cie to *Timothy*, there was an equality of Pres-  
 byters at *Ephesus*; they were all convented, and  
 no news of *Timothy*, as their Bishop: Poorly;  
 when the Sun shines, what use is there of the  
 Stars?

Stars? when Saint *Paul* was present, his greater light extinguishes the lesse; what need any mention of *Timothy*? Or why may not I take upon me to affirm a more likely, that Saint *Paul*, who had associated *Timothy* with him, in six severall Epistles, would also call him as his Assessor, in this his last Exhortation to his Presbyters? Neither can we be flouted out of that Construction of the late learned Bishops, *Barlow* and *Buckeride*, of, *In quo vos spiritus sanctus constituit Episcopos*, that these Elders were indeed Bishops, such, as whereof *Timothy* was one; such, as whereof Saint *Peter* acknowledges himself a Compresbyter: for, if it be alleaged, as it is, That this is against our own Principles, who allow but one Bishop in one City, and these were many; let me put the Objector in minde, that though these Bishops were called together by Saint *Paul*, from *Miletum* to *Ephesus*, yet they were not all said to be Elders of *Ephesus*; but from thence, monition went speedilieft out to all places to call them: and so we hear Saint *Paul* say, Ye all, amongst whom I have gone preaching the Kingdom of God: which plainly argues, they were not confined to the compasse of one City

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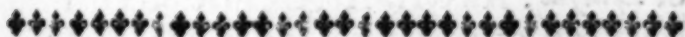


City or Territory, but Over-seers of severall and far-dispersed charges. As Saint *Paul* therefore to his *Timothy*, so Saint *Luke* here uses the terms promiscuously, one being as yet in common use for both, though the offices were sensibly distinguished.

And now, what shall we say to this? Tell me, ye that look upon these Papers with censorious eyes; tell me, is all this, think you, no other than a formall presidence of an assembly, without any power or command? Is this to do but as a Consul in a Senate, to propound Cases, to gather Votes, to declare the judgment of the Presbytery or Synod; or as *Zanchy* resembles it (*ut Rector in Academia*) as a Rector in one of their Academies: or rather, as Saint *Jerome* (whom you challenge for your Patron in this point, hath it) *tanquam imperator in exercitu*, as a Generall in an Army, who hath power both to Marshall all the troops, and to command the Captains and Colonels, and to execute Marshall law upon Officers. If you have a mind to suffer your eies to be willingly blinded with such improbable suggestions, falling from those, whom you think you have otherwise reason to honour;  
hugg

*Hieron. Epist.  
ad evagrin.*

hugg still your own palpable error, not without our pity, though without the power of redresse; but if you care for truth, and desire in the presence of God to embrace it for truths own sake, without respect of persons, aske your own hearts, whether these charges and services, laid by the elect Vessell upon his *Timothy* and *Titus*, be any other than really Episcopall, and such as manifestly carry in them, both Superiority and Jurisdiction.



§. 7.

*The testimony of St. John in his Revelation pressed.*

20 Neither can all the shifts in the world elude that pregnant Vision and charge of the blessed Apostle St. *John* (in whose longer lasting time the government of the Church, was fully settled in this threefold imparity, of the Orders and degrees) who having had the special supervision of the whole *Asian* Church, was by the Spirit of God commanded to direct his 7 Epistles to the Bishops of those seven fa-

Divina voce  
laudatur sub  
Angeli nomi-  
ne prepositus.  
Ecclesiæ. Aug.  
Epi. 162.

Non populum  
aggredit. sed  
principem cla-  
ri utique Epis-  
copum.  
Marlarat.

mous Churches, by the name of so many Angels: To the Angel of the Church of *Ephesus*; To the Angel of the Church in *Smyrna*, &c. For what can be more plain, than that in every of these Churches (as for instance that of *Ephesus*) there were many Presbyters, yet but one Angel; If that one were not in place above the rest, and higher by the head than they, how comes he to be noted in the throng? Why was not the direction to all the Angels of the Church <sup>10</sup> of *Ephesus*? All were Angels, in respect of their Ministry, one was the Angel in respect of his fixed Superiority. There were thousands of Starres in this firmament of the *Asian* Churches, there were but seven of the first magnitude, who can endure such an Evasion; that one is mentioned, many are meant; as if they had said; To one, that is to more; To one Angel, that is to more Angels than one. To what purpose is it to insist upon any propriety of <sup>20</sup> speech, if we may take such liberty of Construction. As if when the Prophet came to *Jehu* with a message, and expressly said, *To thee, O Captain*, he should have turn'd it off to the rest, and have said, *To me, that is, Not to me alone, but to all my fellows with me*: But to put this

this matter out of doubt, it is particularly known who some of those Angels were; Holy Polycarpus was knowne to be the Angel of the Church of *Smyrna*, whom *Ignatius* the blessed Martyr mentions, as, by his Episcopacy, greater than his Clergie. *Timothy* had been, not long before, Bishop of *Ephesus*, yea of the *Asians*, now *Onesimus* was; whose Metropolis *Ephesus* was; Wherein *Ignatius* acknowledges

10 *monachos*, a very great multitude of Christians; so large, that in the Emperour *Leo's* time, Iura Græc. p. 88. 9a. it had 36 Bishopricks under it; And so was *Sardis*, having under it 24. And shall we think, that these great Dioceses, were as some obscure Parishes, wherein were no variety of eminent persons? so as the Angel that is noted here must needs be of a large Jurisdiction and great Authority.

But if any man shall imagine, these things  
 20 spoken to the Angel, as to him under that title, in the name of all the rest, let him know that this cannot be, for that the charges and challenges there made, are personall, and such as could not be communicated to all; for who can say that all those of the Church of *Ephesus* Revel. 2. 21 were patient and laborious, that none of them  
 Ff 2                      fainted,

fainted, that they all lost their first love; that all hated the work of the *Nicholaitans*; who can say that all those of the Church of *Smyrna* were either poor or rich; That none in the Church of *Pergamus* denied the faith.

Revel. 2. 10.

Besides, here is a manifest distinction betwixt the Pastor or Bishop, and those of his charge; and they are described by the severalties of their estates. As when he had acknowledged the Graces of *Polycarpus* the Angel of *Smyrna*, and 10 encouraged that blessed Martyr, by way of premonition to some of his Church, *Behold some of you the devill shall cast into prison; and ye shall be tryed, and endure Tribulation ten dayes: And then addressing to him, Be thou faithfull to the death, &c.* And in his fourth E-

Revel. 2. 24.

pistle, distinguishing the Angel or Bishop of *Thyatira* from the rest of his charge; But unto you saith saith he, and the rest of *Thyatira*, as 20 many as have northis doctrine, and the depth of Satan, as they speake, I will put none other burden upon them; but that which ye have, hold fast till I come: So that this conceit is no lesse wild than that other, which followes it, of my old acquaintance *Brightman*; who makes not only these Angels, the types of those Churches,



Churches, but those Churches of *Asia*, the Types and Histories of all the Christian Churches, which should be to the end of the world. Thus the Bells say what some Hearers think.

So cleer is this truth, that the Opposites have been forced to yield the Priority here intimated; but a Priority of Order onely, not of power; a Priority of Presidencie for the time, <sup>10</sup> not personall. *Beza* yields him, *tw* *δεσπότης*, as he acknowledges *Justine Martyr* to call him, President of the Presbytery (*imo ne perpetuum. q. istud δεσπότης, munus esse necessario opportuisse*) but perhaps not perpetuall: wherein I blesse my self, to see how prejudice can blinde the eyes of the wise and learned; for what Author in the whole world ever mentioned such a fashion of ambulatory Government in the Church? And do not our Histories testifie, that <sup>20</sup> *Polycarpus* the Angel of *Smyrna*, dyed Bishop there, that *Onesimus* (by *Ignatius* his testimony) so continued Bishop of *Epbesus*, *James* at *Jerusalem*, and if those errors, taxed by the holy Ghost, were but for the time, of a shifting Presidencie, why should any one of the momentary guides of the Churches be charged so



home, with all the abules of their Jurisdiction? How easie had it been for him to shift the fault, as he did the chair; for how could it concern him more than the next men? surely, this conceit is more worthy of pity, than Confutation. No indifferent Reader can look upon that Scripture, and not confesse it a strained Construction. Here then were certainly both Continuance, and Jurisdiction. Wherein *Parker* braves our learned Doctor *Field*, as relying meerly upon the proofs of humane authority: but that worthy Divine, had he insisted upon the point (which he but touched in the way) could easily out of the very Text it self, have evicted the Angels power, and Jurisdiction; for how plain is it, that the Angell of *Ephesus* had taken the Examination of the counterfeite Apostles, and found them lyers; which, if a meer Presbyter had undertaken to do, to be sure, he had been shaken off with scorn enough. It is imputed to the Angell of the Church of *Pergamus*, that however himself, in his own person, held constant to the Faith, yet that there were those under his charge, who held the Doctrine of *Balaam*, the beastly errorrs of the *Nicholaitans*; they were  
of

of his Clergie that taught these wicked Doctrines; And for this the Bishop is taxed and menaced: how should this be, if he had not had a coercive power to restrain and punish them?

And more plainly; the Angel of the Church of *Tbyatyra*, notwithstanding all his good parts, graces, services, is sharply taxed: What is his fault? That thou sufferest the woman Revel. 2, 26.

*Jezebel* (who calleth her self a Prophetesse) to  
10 teach and seduce my servants, &c. Were he but an Ordinary Presbyter, unarmed with power, how could he help it? Or why should he be charged with what he could not redresse? Let an ingenuous reader now judge whether these be not more than probabilities of a Supereminent, and Jurisdictional power, in these speciall Angels of the *Asian* Churches.

Shortly then upon these clear passages of *St. Paul* and *St. John*, meeting with the grounds laid by our  
20 blessed Saviour; I am for my part, so confident of the Divine Institution of the Majority of Bishops, above Presbyters, that I dare boldly say, there are weighty points of faith, which have not so strong evidence in holy Scriptures: Let me instance in that power, which we that are Evangelicall Ministers, have by the vertue of  
our

Luke 22. 20.

our sacred Orders, given to us alone, for the Consecration and distribution of the holy Eucharist; a point not more highly than justly stood upon, by all *Orthodox Divines*, yea Christians; What warrant can we challenge for this right, but our Saviours practise? And with all that speech of his to his Disciples, *Do this in remembrance of me*; Now if this, *Hoc facite* shall be taken (as it is by some) as not spoken of the Consecration or benediction but of the receipt; <sup>10</sup> what warrant had the Apostles and all their holy successors in the Church of God, ever since to enjoyne and appropriate this sacred worke to none but those that are Presbyters by Ordination? The receiving of Infants to holy Baptisme is a matter of so high consequence, that we justly Brand our Catabaptists with heresie, for denying it; yet, Let me with good assurance say that the evidences, for this truth, come far short of that, which the Scriptures <sup>20</sup> have afforded us for the superiority of some Church-governors over those, who otherwise indeed, in a sole respect of their ministeriall function, are equall.

He therefore that would upon pretence of want of Scriptures, quarrell at the divine Institution

tution of Bishops (having so evident and un-  
voydable Testimonies) might with much bet-  
ter colour cavill at those blessed Ordinances of  
God, which the whole Church hath thought  
her self bound upon sufficient reason to receive  
and reverence.



10 §. 8.

*The estate and order of Episcopacy deduced  
from the Apostles to the Primitive  
Bishops.*

20 **D**Id not the holy Scriptures yield unto these  
firme grounds, whereon to build our E-  
piscopacy, in vain should we plead the Tradi-  
tion, and practise of the Church, ever since; for  
as much as we have to deal with those, who  
are equally disaffected to the name of a Bishop,  
and to Tradition; and are so fore-stalled with  
their own prejudice, that they are carried  
(where Scripture is silent) to an unjust jealou-  
sie against the universall practise of the whole  
Church of God upon earth. But now, when

Gg

Christ



Christ and his Apostles give us the Text, well may the Apostolicall and universall Church yield us the Commentary ; And that let me boldly say, is so clear for us, that if our Opposites dare stand to this triall, the day is ours; their guiltinesse therefore would fain decline this barre.

*Tertull de pre-  
script c 24, 25.*

*Quid igitur,  
Nihil interest.  
Eccl. 1. 2. c 8.*

Parker taking advantage from a word of *Tertullian*, *Nihil interest quando quid sit, quod ab Apostolis non fuit*; It matters not when any thing<sup>10</sup> is, which was not under the Apostles; that is Adulterine (what ever it be) that is not named by the Apostles, inferres; What then? It matters not when the Episcopall Hierarchy began, whether sooner or later; It is enough that it is Adulterine, for that it is not named by the Apostles. And contrarily, it matters no whit at what time the reformed discipline was impayred, whether in the very first Church, or no; or whether in the time immediatly succeeding:<sup>20</sup> Thus he; And shall we take him at his word? Where then did the Apostles name this mans Consistory? Where his Lay-changable Presbytery? Where his Discipline? It is therefore Adulterine: As also, Where name they the peoples voice in their Ministers Election, where  
Classes

Clasles or Synods; Are all these adulterine? For us, we are not concerned in this Censure; Our Episcopacy is both named, and recommended, and prescribed by the Apostles. As for his discipline, seeing it never came within the mention either of an Apostle, or of any Christian, for above fifteen hundred yeers since our Saviour left the world; what can that be, but grossly adulterine? But to make up all: Parker should  
10 have done well to have taken notice of the following words of *Tertullian*; *Quod ab Apostolis non damnatur, imo defenditur, hoc erit iudicium proprietatis*; That which is not condemned by the Apostles, yea defended rather, may well be judged for their own; and then he would have found how strong this plea of *Tertullian* is against himself. For where, ever, can he show Episcopacy condemned by the Apostle; yea how clearly do we show it, not allowed only, but injoynd: finding therefore Episcopall  
20 imparity so countenanced by the written word, we have good reason to call in all antiquity, and the universall Church succeeding the Apostles, as the voyce of the Spouse, to second her glorious husband.

Had there been any sensible gapp of time be-

twixt the dayes of the Apostles, and the Ordination of Bishops in the Christian Church, we might have had some reason to suspect this Institution to have been meerly humane; but now, since it shall appeare that this worke of erecting Episcopacy passed both under the eyes and hands of those sacred Embassadors of Christ, who lived to see their Episcopall successors planted in the severall regions of the world, what reason can any man pretend, that this Institution should be any other than Apostolicall, had it been otherwise, they lived to have Countermanded it. How plain is that of *St. Ambrose*, *Paul* saw *James* at *Jerusalem* because he was made Bishop of that place by the Apostles: and to the same effect *St. Austin*, *contra Crescon.* 1. 2. *St. Ierome*, the only Author amongst the ancients, who is wont with any colour to be alleadged against the right of Episcopacy; yet himselfe confesseth that Bishops began in *Alexandria*, from *Mark* the Evangelist, who dyed sixe yeers before *St. Peter* or *St. Paul*; Thirty five yeers before *St. James* the Apostle; Forty five yeers before *Simon Cleophas* (who succeeded *St. James* in the Bishoprick of *Jerusalem*) being the kinsman of our Sayiour, as *Eusebius*; Brother

Brother to *Ioseph*, as *Egesippus*. The same author can tell us, that in the very times of the Apostles, *Ignatius* was Bishop of *Antioch*, indeed of *Syria*: *Polycarpus* of *Smyrna*; *Timothy* of *Ephesus*; *Titus* of *Crete*, or *Candia*; That *Papias* St. *Iohns* Auditor soon after was made Bishop of *Hierapolis*; *Quadratus* a disciple of the Apostles, Bishop of *Athens* after *Publius* his martyred predecessor.

Sicut *Smyrnae*  
orum ecclesia  
habet *Polycar-*  
*pum* ab *Iohanne*  
conlocatum.  
Tert. de prest.

And can we think these men were made Bi-  
shops without the knowledge and consent of  
the Apostles then living, or with it? without  
it, we cannot say except we will disparage  
both the Apostles care, and power; And with-  
all, the holiness of these their successors who  
were knowne to be Apostolicall men, disciples  
of Christ, Companions of the Apostles, and  
lastly blessed Martyrs; If with it, we have our  
desire, what shall I need to instance? Our lear-  
ned *Bilson* hath cleared this point beyond all  
contradiction. In whom you may please to  
see out of *Eusebius*, *Egesippus*, *Socrates*, *Hierom*,  
*Epiphanius*, others, as exact a pedigree of all the  
holy Bishops of the Primitive Church, suc-  
ceeding each other in the foure Apostolicall  
Sees untill the time of the *Nicene* Councell, as  
our *Godwin* or *Mason* can give us of our Bi-  
shops.

Perpet. go-  
vern. of the  
Ch. ch. 13.

shops of England; or a *Speed* or *Stow* of our English Kings. There you shall finde from *James* the Lords brother, who, (as *Jerom* himfelfe exprefly ) fate as Bifhop in the Church of *Jerufalem*, to *Macarius* , who fate in the *Nicene* Councell, 40. Bifhops punctually named. From *St. Peter* who governed the Church of *Antioch*, and was fucceeded by *Evodius* , ( and he by *Ignatius* ) twenty feven. In the See of *Rome*, thirty feven. In the See of *Alexandria*, 10 from *Marke* the Evangelift, twenty three; A Catalogue which cannot be questioned without too much injurious incredulity; nor denied without an unreaſonable boldneffe: The ſame courſe was held in all other Churches, neither may we thinke theſe varied from the reſt, but rather ( as Prime Sees ) were patternes to the more obſcure. For the other, ſaith *Eufebius*, it is not poſſible, by name, to rehearſe them all that were Paſtours, imployed in the 20 firſt ſucceſſions of the Church-government after the Apoſtles. Neither indeed needeth it; the varieſt buyers, by one handfull, judge of the whole ſack: and this truth is ſo cleer, that the moſt judicious late Divines have not ſtuck to acknowledge ſo much as we have deſired.

*Eufeb. l. 3. c. 37.*

*The*





## §. 9.

*The testimony and assent of Bucer, and some famous French Divines.*

BY the perpetuall observation of the Church, even from the Apostles themselves (saith Bucer) we see, it seemed good to the holy Ghost, that among the Presbyters to whom the charge of the Church is specially committed, one should have the singular Charge of the Churches, and in that Charge and Care, governed others; for which cause the name of Bishops was attributed to these chiefe Governors of the Church; Thus he in full accord with us.

And Chamier when he had first granted, that  
 20 *statim post Apostolorum excessum*; immediately after the decease of the Apostles began the difference betweene a Bishop and Presbyter; straight, as correcting himselfe, addes; *Quid? Res ipsa cepit tempore Apostolorum, vel potius ab ipsis profecta est*; The thing it selfe began in the

*Cham. de membris Eccles. mis. lit. l. 4. c. 1.*



Nulla est Essentialis distinctio inter Episcopos & Presbyteros respectu ministerij: idem enim utrisque est: Apostoli tamen erant primarij a Christo ministri instituti; quibus & non alijs Ecclesie sue fundationem & regimen commisit. *Spalat. de Rep. Eccl. l. 2. c. 3.*

*Molin Epist. ad Wigton Ep. 3.*

the very time of the Apostles, yea proceeded from them; Thus he; although withall he affirms this difference not to have been Essentiall, but Accidentall; A distinction in this respect improperly, perhaps applied by him; but otherwise. *Spalatenfis* justly, both yeelds, and makes, in a right and sure sense; For certainly, in the proper works of their ministeriall function, in preaching and administering the Word and Sacraments, they differ not; or only differ in some accident, but yet in those points which concerne Ordination, and the administration of government, then the difference is reall and palpable; and that, (as we shall soon see) not without a fixed Jurisdiction. To the same purpose my reverend and ancient friend *Moulin*, in one of his Epistles to the renowned Bishop of *Winchester*; *Statim post, &c.* Soon after the Apostles time, saith he, or rather in their owne time, as the Ecclesiasticall story witnesseth, It was constituted, That in one Citie one Presbyter should have preeminence over his Colleagues who was called a Bishop; *Et hanc regiminis formam omnes ubiq; Ecclesie receperunt*, and this forme of government all Churches every where received.

I do

I do willingly take the word of these two famous professors of the French Church; The one sayes *Constitutum est*, It was constituted in the time of the Apostles; the other, that it proceeded from the Apostles themselves. If it were constituted in their time, & proceeded from them, and were in this name received of all Churches, then certainly it must be yielded to be of Apostolicall, that is, divine Institution: More, if it  
 10 needed, might be added, and that out of *Chamier's* own allegation; Thus much truth is not grudged us by these ingenuous Divines; All the question is, of the nature and extent of this Superiority. This difference there was; but, as that great *Pancratiaft*, and others with him, contend; though many prerogatives were yielded to the Bishop in his place, especially in the nobler Cities; yet this place, was but *Primatus* cham. ubi sit-  
ordinis; a Primacy of Order only; Nulla erat bic  
20 dominatio, aut jurisdictio, sed sancta charitas. Here was no rule, no jurisdiction, but all was sway-  
 ed by an holy Charity. Here's the knot, where's the wedge? Why, 'tis here. If charity did it then, it doth it still; for I hope Jurisdiction and charity may well stand together; and *Chamier* had no reason to oppose things which agree so  
 Hh well,

well; and as well in a Bishop as in a civill Magistrate: for, as for rule, if we affect any but fatherly, and moderate, and such as must necessarily be required for the Conservation of peace, and good order in the Church of GOD, we do not deprecate a Censure: We know how to bear humble mindes in eminence of places, how to command without imperiousnesse, and to comply without exposing our places to contempt: so as those are but, <sup>10</sup>spightfull Frumps, and malicious suggestions, which are cast upon us, of a Tyrannicall pride, and Lordly domineering over our brethren; We are their Superiours in place, but we hate to think they should be lowlier in minde. But hereof we shall have fitter occasion in the sequel.



## §. 10.

*The superiority and Jurisdiction of Bishops,  
proved by the testimony of the first Fa-  
thers, and Apostolicall men : and  
first of Clemens.*

- 10 **A**S for that Jurisdiction which we claym,  
and those reverend and obedient respects,  
which we expect from our Clergy, if they be  
other than those which were both required  
and given in the very first times of the Gospell,  
under the Apostles themselves, and of those  
whom they immediatly intrusted with the go-  
vernment of the Church, let us be hissed out  
from among Christians. For proof of this right  
then, whom should I rather begin with, after  
20 the Apostles, than an Apostolicall man, a co-  
partner, and a dear familiar of the two prime  
Apostles St. Peter and St. Paul; I mean Clemens,  
whom St. Paul mentions honourably in his E-  
pistle to the *Philippians*, by the title of one of  
his fellow-labourers, whose names are in the Philip. 4. 3.  
book of life; One, who laid St. Peter in his  
H h 2 grave



grave, as *Theodoret* tells us ; and followed that blessed Apostle both in his See and in his Martyrdom: yea one, whom *Clemens Alexandrinus* enstyles no lesse than an Apostle of so great reputation in the Church, that as *Ierome* tells us, he was by some reputed the pen-man of the holy Epistle to the *Hebrews* ; and that learned Father findes the face of his style alike , if not the same : you look now , that I should produce some blown-ware out of the pack of his Recognitions, or Apostolicall Constitutions ; but I shall deceive you ; And urge a Testimony from that worthy and Apostolike Author, which was never yet soyled , so much as with any pen , either in Citation, or much lesse in Contradiction : of venerable and unquestionable authority, It is of that noble and holy Epistle of his , which he wrote to the *Corinthians* upon the occasion of those quarrels , which were, it seems, on foot in St. *Paul's* time, and<sup>10</sup> still continued , Emulation and side-takings amongst, and against their teachers, which belike proceeded so farre, as to the ejecting of their Bishop, and Presbyters , out of their places ; He gravely taxes them with this kinde of Spirituall conspiracy, and advises them to keep their own stations.

stations. For which purpose, having laid before them the history of *Aarons* rodd budding, and thereby, the miraculous confirmation of his election, he addes, And our Apostles knowing by our Lord Jesus Christ, the contention that would arise (ἐν τῷ ὀνόματι τῆς ἐπισκοπῆς) about the name of Episcopacy, and they, for this very same cause having received perfect knowledge, appointed the foresaid (degrees) and gave there-  
 10 upon, a designed order or list of Offices, that, when they should sleep (in their graves) others, that were well approved men, might succeed in their charge or service. Those therefore which were constituted by them, or of other renowned men (after them) with the consent, and good liking of the whole Church, and have accordingly served unblameably, in the Sheepfold of Christ, with all meeknesse, quietly and without all tayne of corruption; and those,  
 20 who, of a long time, have carryed a good testimony from all men; these we hold cannot justly, or without much injury be put from their Office, and service; For it were no small sin in us, if we shall refuse, and reject them, who have holily and without reproof undergone these Offices of Episcopacy; And withall, blessed are

Hh 3

those

Clem. Epistad  
Corinthios.

Α' ποταὶς ἡμῶν  
 ἔχοντες δὲ τὴν  
 Κληρὶ ἡμῶν ἱε-  
 ρεὺς Χριστοῦ ἐν  
 ὀνόματι τῆς  
 ἐπισκοπῆς ἰδὶα  
 τιμὴν καὶ ἀπο-  
 στήριγμα εἰς τὴν  
 εὐσέβειαν, &c.

those Presbyters, who having dispatched their journey (by death) have obtained a perfect and fruitfull dissolution ; For now , they need not fear lest any man, shall out them from the place wherein they now are : For, we see that some ye have removed and displaced from their unblameably-managed office : ye are contentious, my brethren, and are quarrellsome, about those things, which do not concern salvation: search diligently the Scriptures &c. Thus *Clement*. Did <sup>10</sup> he write this , trow we, to the Church of *Corinth*, or of *Scotland*? Judge you how well it agrees ; but in the mean time, you see these distinctions of degrees ; you see the quarrels arising about the very title ; you see that the Bishops ordained by the Apostles succeeded in their service, you see they continued, or ought to continue in their places, during their life ; you see it a sin to out them, except there be just cause in their misdemeanour.

The testimony is so clear, that I well foresee, you will be not a little pinched with it ; and desirous to give your self ease ; And which way can you do it ? perhaps you will be quarrelling with the authority and antiquity of the Epistle ; But this yron is too hot for you to take up ; It hath

hath too much warrant in the innate simplicity of it, and too much testimony from the ancient Fathers of the Church, for any adversary to contradict: Though it could come but lately to our hands, yet we know long since that it had the attestation of *Justin Martyr*, of *Irenæus*, who calls it *κατασκευασμένη επιστολή*, *τῆς Κωνσταντίνου*, of *Clemens Alexandrinus*, of *Origen*, of *Cyrill of Jerusalem*, of *Photius*, who terms it *ἐπιστολή ἀξιόλογος*, a very worthy Epistle; of *Jerome*, who terms it *valde utilem*, a very profitable Epistle, and tells us that it was of old publickly read, as authentically; in Churches, and that in the Character of it, it much resembles that to the *Hebrews*; This noble monument (that you may not doubt how it came so late to our hands) was by *Cyrill*, the late worthy Patriarch of *Constantinople*, sent out of his Library of *Alexandria*, whence he removed, to our gracious Sovereign of *Great Brittain*, for a precious Present; as that, which was by the hand of *S. Tecla* her self, transcribed, and placed at the end of the old, and new Testament, fairly by her written in the same Character: A Present worth too much gold; And if any man do yet misdoubt his eyes may inform him by the view of it, in his

his Majesties Library, where it is kept, and (out of a desire of more publique good) was lately set forth by the learned seacher of Antiquities, Mr. *Patrick Yong*, the worthy Keeper of his Majesties Library.

But if any man shall hope to elude this Testimony, by taking advantage of the only mention of Presbyters and Deacons in the foregoing passages, let him know, this was only according to the occasion of the writing of that Epistle; and withall, let him consider who wrote it: Even *Clement*, Bishop of *Rome* (whether the first (as some of the ancient) or, the third, (as others) after *St. Peter* (a difference not hard to be reconciled) and therefore how little danger there is of his favouring a parity in that sacred Administration.





## §. II.

*The pregnant and full testimonies of the holy  
Saint and Martyr Ignatius argued.*

10 **A**fter him, what better and more convin-  
cing authority can we appeal unto, than  
that of holy *Ignatius*, the famous Martyr of  
Christ, whose memory is justly precious to the  
whole Church of God, to this very present age;  
that Miracle of Martyrs, who called his setters,  
Christ's chains of Spirituall pearls; who (when  
he was to be thrown to the wilde beasts for  
the profession of Christ) could boast, that he  
should set to the world, as the Sunne, that he  
might rise to God; and when he heard the Ly-  
ons roaring, *I am*, said he, *Christ's Wheat*; Oh let  
me be ground with the teeth of wilde beasts, that I  
may be found pure bread for my God; make much  
of these wilde beasts, that they may become my Se-  
pulcher, that nothing may be left of my body, &c.  
I had rather dye for Christ, then raigne over the  
whole world. This blessed Saint in all those  
I i confessedly-

*A'no'ous ras  
Bery mu ofi as  
bry mu ofi as  
Ino' Xpiod ei  
ul &c.  
Hier. Catalogi  
Scripti, Ecclef.*



confessedly-genuine Epistles, which he wrote, Seaven in number, still so beats upon this point, (as if religion depended upon it) Reverence and Obedience to their Bishops. This man lived in the dayes of the Apostles, conversed with them, and in likelyhood saw Christ in the flesh, being martyred in the Eleventh yeer of Trajan, according to Baronius, and therefore thoroughly acquainted with the state of Gods Church in the Apostles time, and his own; and should in this name be more to us then a thou-

Ignat. Epist. ad Trall.

Τῷ ἐπισκοπῶν  
κλειστάτῳ, ὡς  
πρὸς κυρίον. ὡς  
τὸ θεὸν ἀγαπᾷ  
ὁ κύριος ἡμεῶν  
Ἰησοῦς Χριστός  
ἐν τῇ ἐκκλησίᾳ  
καθὼς καὶ τὸ  
ἐκκλησίαν μὴ

land witnesses; Every word of his, is worthy to carry our hearts along with him; Hear then, what he saith in his Epistle ad Trallianus; Be subject to your Bishop, as to the Lord, for he watcheth for your soules; And streight; Necessary it is, that whatsoever ye do, ye should do nothing without your Bishop; But be ye subject also to your Priests, as to the Apostles of Christ. See what a distance here is; whereas other of the Fathers compare the Bishops to the Apostles, Presbyters to the 70 disciples; this man advanceth his patterne higher, requiring obedience to Bishops, as to Christ, to Presbyters, as to the Apostles: And what proportion is there betwixt the respects we owe to God and to man. And a while after

ter yet higher. The Bishop, saith he, bears the  
resemblance of God the Father of all things ;  
The Priests are as the bench of his Apo-  
stles, &c.

And lest any man should construe these words to sound only of a generality of reverent respects, without yeilding of any power of command; Soon after, he speaks home, For what other, saith he, is a Bishop, then he that is superiour to all principality and power, and as far as a mans power may reach, made an Imitator of the Christ of God; And what is the Presbytery or Priesthood, but an holy company, the Counsellors and Assessors of the Bishop; and what the Deacons, but the Imitators of the Angelicall powers, which give him pure and unblameable attendance.

What say ye now to this, ye Patrons of Parity in Church-government? How do ye think <sup>10</sup> your opinion comforts with this blessed Saint, the holy partner of the Apostles? Here ye have the three distinct Orders of Bishops, Priests, or Presbyters, and Deacons: Here you have a clear, and constant Superiority of Bishops, above Priests, with no lesse difference then between a Prince and his Councell-bord, above

Deacons, no lesse than between a Prince and his attendants; And this, delivered according to the received judgement and practise of the Primitive Church; The testimony is too pregnant to be eluded; And yet wel-fare a friend in a corner: *Nico: Vedelius*; because he sees the witness so clear, that he cannot be shifted off, charge him with corruption, and subordination, pretending that sure these words are foisted in, he knows not how, into the Text; we<sup>10</sup> are yet beholding to him for asserting the truth, and legitimation of these seaven Epistles of our Martyr, which *Coke*, and *Parker*, and *Antitilemus*, being nettled with their unavoydable evidences, durst cry down for bastardy; whom I leave to be thoroughly Schooled by *Chamier*, *Rivitus*, *Videlius*; By whom out of all antiquity, they are sufficiently vindicated to the shame of the injurious accusers. It is out of my way to follow this Chase; but herein *Vedelius* playes<sup>20</sup> his part; that those passages which he findes in these (confessedly Authentiq; Epistles) most convictive for our purpose; He would fain challenge to be corrupted; And why so? Surely, saith he, these words of Principality and power ascribed to Bishops, do not favour of that.

Critic. Sacr.  
Vedel. Apol.  
& exercit.

that golden age of the Apostles, wherein *Ignatius* lived, when Episcopacy was not *Imperium et potestas*, a rule and power, but a service rather; And why not both? As if excellency of dignity, could not consist with humility of Office; What else doth our Saviour imply in his charge, he that is the greatest amongst you, let him be your servant: Their glory, like  
 10 as their Saviours kingdom, was not of this world: Spirituall greatnesse may well agree with outward lowlinesse. St. Paul matcheth *δωκιαν*, and *δυναμιν*, weaknesse and power; and even whiles he was Tent-making could speak of his (*δωκιαν*) and *δυναμιν*: And why should this phrase be here seized upon suspicion, rather than in other passages of holy *Ignatius*, where it is plainly attributed to Bishops? As in that to the men of *Smyna*, as we shall see in the sequel: And why might not he digest this phrase, which he so commonly met with in antiquity?  
 20 Amongst the rest, it is remarkable, that the very same sentence which he cites for his defence out of *Chrysostome*, cuts his throat: Then their *præfecture* (speaking of the Apostle's Bishop) was not an honour, but a provident care for those whom they ruled over. Lo here was a  
 li 3 *præfecture*

1 Cor. 2. 3. 4.  
 1 Thess. 1. 5.

Τὸ ἐν ἐκκλησίᾳ  
 ἡ ἐκκλησία, ἀλλὰ  
 ἐκκλησία τῶν ἐκ  
 Χρυσοστόμου.  
 Chrysost. in  
 Act. c. 1.  
 Citat. in Ap-  
 pend. Notarum  
 Criticarum.  
 Nic. vedelii.





præfecture first, and then here are ἀρχιεπισκοπαι, which implies ἀρχη, a rule not alluding to the abuses of his own time (as *Vedelius*, poorly) but to the Apostles, in whom honour did well agree with care; was there ever man that denyed Apostleship to be an honour? much lesse, holy *Chrysostome*: The Fathers meaning plainly is, that the Apostles did not stand so much upon their own honour, as the care of their charge, as what good Bishop doth otherwise? In the mean time, here is an (ἀρχη) a rule, implied in that Testimony which is brought to impugne it; For *Ignatius*, his passage, is as undoubted as his Epistle and the Bishops power is not κρατις, only which *Vedelius* could yield, but ἀρχη. And what need *Vedelius* to stand upon this terme, when *Chamier* himself so fully yields it. *Revera Episcopatus est ἀρχη. and singuli Episcopi in suis Ecclesijs sunt principes.* The Martyr, for a close shuts up with a Fare-well in the Lord Jesus, and be subjct to your Bishop, &c. In the second Epistle to the *Magnesians* (for I love to follow the trace of that blessed Saint) I exhort you, saith he, that your care and study beto do all things in a godly Concord; your Bishop being president in the place of God, your Priests in

Cham. de Oc-  
cumen. Pontif  
l 13. c. 19. ex  
Nazianzen.  
ἐκ τῆς ἐπιστολῆς τοῦ

Ignat. ad Mag-  
nes.  
ἐκ τῆς ἐπιστολῆς τοῦ  
ἁγίου ἰγνατίου  
ἐπισκόπου ἑφεσῶν  
ἐκ τῆς ἐπιστολῆς  
τοῦ ἁγίου ἰγνατίου  
ἐπισκόπου ἑφεσῶν  
pag. 54.

in the place of the Senate of the Apostles, &c. And not long after; As the Lord, saith he, did nothing without his Father, who said, I can do nothing of my self, so neither may any of you do ought without your Bishop. Whether it be Priest, or Deacon, or Laick; Neither let any thing seem meet for you to do without his judgement, for whatsoever is so done, is wicked, and an act of meer enmity to God.

ὁ μὴ διὰ τοῦ  
πνεύματος καὶ  
τῆς ἐκκλησίας

- 10 What will our refractaries say to this, who affect to make head against their Bishops, yea not only suffer him to do nothing without them, but suffer him to do nothing at all, yea suffer him not to be: Oh God! if thy blessed Martyr *Ignatius* now lived, and saw these insolencies, how would he think himself false amongst more fierce beasts, than those which were prepared for him!

- In his third Epistle to the *Philadelphians*; So many, saith he, as are Christs, are for the Bishop, and those that decline from him, and take part with the accursed, they shall be cut off together: And not long after in the same Epistle, In Christ saith he, there is neither bond nor free: Let the Princes, or chief governours obey *Cæsar*: Let the souldiers obey their chief governours.

Ignat. ad Phila-  
delph. p 91.  
ὅσοι καὶ Χριστοὶ  
&c.

nours ; Let the Deacons and the rest of the Clergie, with all the people, souldiers, governours, and *Cæsar* himself obey their Bishop : Let the Bishop obey Christ, as Christ obeyed his Father, and thus shall Unity be conserved in all things : Thus he. Now comes in *Nic: Vedelius*, and seconding *Scultetus*, cries out of manifest interpolation : I wish I had leisure in this place, to follow him home, he is out of my way, yet I must step aside to him a little : And <sup>10</sup> what, and where, then is this so open fraud, in foysting in this clause of *Ignatius* ? *Cæsar* was then no Christian. In vain should the true *Ignatius* have charged *Cæsar* to obey the Bishop. Weakly objected, for as *Mastræus* answers him well : The Martyr tels us what should be done, not what was. It is true that the greatest Monarchs of the world, even those, whose vassals we confesse our selves in temporall respects, yet in Spirituall regards, ought to submit their souls to our government, or rather to Gods in us. But *Ignatius* admonisheth Christians, not heathen of their duty. Weak still ! his Admonition is universall, though directed to *Philadelphians*, and those men which were now *Ethnicks*, might prove Christians. The rules

rules must not vary with the persons; But, it would have been scandalous, especially in those times, to exhort an Heathen Emperour, to submit himself to a Christian; still alike; what scandall more in this, than in the rest of the doctrine of the Gospel, which in the mouthes of all faithfull Preachers, requires Princes to yield their necks to the yoke of Christ? Why more then; Go tell that Foxe?

10 And the *Non licet*, of the Baptist to *Herod*? why more than the bold speeches of the Martyred Saints to their heathen persecutors? Why more than of that Christian Bishop to *Julian*; of *Chrysostomus* to *Eudoxia*, why more than the high language of *Valentinian* and *Trajan* to *Valens*, and hundreds other of this kinde? But (which is grossest of all) he makes the end of all, the Conservation of unity in the Church; And what, saith he, are heathens within the Church? Or is there any Union betwixt Christ

20 and Infidels? As if *Ignatius* had written only for a day; as if these men must needs live and die Heathens; The Cavills must be more probable that must cast a Martyr, or rob us of his holy instruction.

Yet again therefore hear what our St. *Ignatius*

Kk

sins

Socras. lib. 6.  
cap. 16.  
Theod. lib. 4.  
cap. 31. & 33.



Pag. 102 Edit.  
Vede.

Σκληρὸν τὸ ἀ-  
δελφιν, &c.

κρείσσον δὲ ὁ  
ἐρχόμενος.

...  
...  
...  
...

Ignat. ad Smyr.  
πάντες τοὶ ἐπι-  
σκοποι &c.  
pag. 168.

*cius* sayes in the same Epistle; It is hard saith he, to reject the preaching of the Apostles; The Priests are good, and so are the Deacons, or Ministers of the word; but the chief Priest, is better, who is trusted with the Holy of Holies, who only is intrusted with the secrets of God; Here *Vedelius* startles, and not he only, but *Chamier* too, contends, the Chief Priest, not to be meant of the Bishop, but of Christ; but the place easily quits it self: *Ignatius*, plainly com-<sup>10</sup> pares these holy Offices with themselves, not with Christ; How absurd had it been to make a comparison betwixt the goodnesse of Priests and Deacons, and the goodnesse of Christ, as if there had been any possibility of proportion, as if any doubt could have risen this way. This meliority therefore, or betternesse above the Priests, and Deacons, is ascribed to the Bishop; by the name of the high Priest, in allusion to the Jewish priviledges of the great Pontife, who<sup>20</sup> only might enter the holy of holies.

Our Martyr goes on: In his Epistle to those of *Smyrna* he is, if it be possible, more punctual; Follow your Bishop, saith he, as Christ did his Father; and the Colledge of Priests; as his Apostles, reverence your Deacons as ministring

accor-



according to the command of God. Let no man, without the Bishop, do any of those things which appertains to the Church; Let that Eucharist be held right and unquestionable, which is done by the Bishop, or by such an one, as he shall allow. Where the Bishop shall appear, there let the multitude assemble, as where Christ is, there all the heavenly host stands by him &c. It is not lawfull without  
 10 the Bishop to baptize, nor to offer &c. And soon after; *ritum ipse & dicit*, &c. Honour God as the Author and Lord of all things, and your Bishop, as the Chief Priest, bearing the image of God, of God, I say, as chief, and of Christ, as Priest, &c. Neither is there any thing greater in the Church than the Bishop, who is consecrated to God, for the salvation of the world; neither is there any among the Princes, like to the King, who procures peace and equity to his  
 20 subjects &c. And anon; Let all your things be done in decent order in Christ. Let your Laicks be subje& to the Deacons, the Deacons to the Priests or Presbyters, the Presbyters to the Bishop, the Bishop to Christ, as he to his Father. Could he speak plainer? Lo, saith *Vedellius*, and our *Scotus* *δὲ λέγει*, this favours not of the

Pag. 43.  
*Πατέρα ἡν, &c.*

age of *Ignatius*, in whose time no such distinction, as of the Clergy and Laity was on foot : Weakly suggested ! Had they but read our *Clement*, in his fore-recited Epistle to the *Corinthians*, they had soon eaten this word. τὸν ἱερεῖα, saith he, to the Priests, their proper place is assigned. The Laicks have their services ὁ λαὸς ἐνδραντὶ τοῖς λαϊκοῖς ἐκείνην δέδωκεν. A Lay-man is bound to lay Ordinances : But I may not so far hinder my way, as to make excursions to meet <sup>10</sup> with Cavills : If any man be disposed to accept, I am ready to give him full satisfaction in a meet season. In his Epistle to *Polycarpus*, he requires, that no man should so much as marry without the Bishops consent ; and soon after *Let all things*, saith he, *be done to the honour of God* : Give regard to your Bishop as God to you. My soul for theirs who obey their Bishop, Presbyters, and Deacons.

Clem. ad Corinth.

ἐπίπαι δὲ τοῖς  
καμύταις.

Pag. 208.  
πάντα αὐτῷ, &c.

ἐν τῷ ψυχῷ αὐτῷ,  
&c.

In his Epistle to the *Ephesians*, magnifying <sup>20</sup> their Bishop *Onesimus*, he charges them to give all respects to him, and addes, Ye ought to look upon your Bishop, as upon God himself, since he waits upon the Lord, and serves him ; And towards the end, Following the holy Ghost for your guide, obeying your Bishop, and

and the company of Presbyters with an intire heart &c.

What shall we think of all this? was not St. Ignatius feed to speak on the Bishops side? Or how would these words have sounded in the late Assemblies of *Glasco*, and *Edinborough*? Are we more holy than he? Is the truth the same it was, or is the alteration on our part? All the  
 10 have been large and full Testimonies of the acknowledged Superiority of Bishops, and of the high respects that are, and were ever due to these prime governours of the Church: But if any man think these came not yet home to the point, let him cast his eye back upon the first Epistle *ad Trallianos*, and mark well what he saith: where having reckoned up the three (so oft-mentioned Orders) of Bishops, Presbyters and Deacons, he addes; *Without these,*  
*there is no elect Church, without these, no holy Con-*  
 20 *gregation, no assembly of Saints*; And I perswade my self that you also are of the same minde; Lo here, words which no *Vedelius* can carp at as interpolated, imposing such a necessity of the being of these three severall Orders in Gods Church, that it cannot be right without them. I see and pity his shuffling, but would be glad

pag. 5.  
 20th Julay,  
 &c.

Append. Notar.  
 rum Critic.



Epist ad P<sup>r</sup> Mo-  
lin.

to see a satisfactory answer from any hands :

In the mean time, I wish, with learned Bishop *Andrews*, those Churches where they are missing, that happinesse, which now to our grief, and I hope theirs, they are forced to want. I have dwelt long with blessed *Ignatius*, where could I be better ? That one Author is instead of many ; why should I not boldly say, if besides the divine Scriptures, there were no other testimony but this one Saints, it were abundantly enough to carry this Cause ; and I must wonder at any man, who confessing *Ignatius* to have been so holy a Bishop, so faithfull a Martyr, so true a Saint, can stick at a Truth so often, so confidently, so zealously, recommended by him to the world ; For me let my soul go with his, let his faith be mine, and let me rather trust one *Ignatius*, than ten thousand *Cartwrights*, *Parkers*, *Ameses*, or any other their ignorant and Male-contented followers.<sup>10</sup> Tell me now, my dear brethren, tell me in good earnest, Do you not think this *Ignatius* a likely man to build up the Kingdome of Antichrist ? were not these shoulders fit for the supportation of that man of sin ? Away with these absurd and wicked fancies ; and if this charge of his  
were





Can. 15.  
 εἰ τις ἐπισκοπὴν  
 ᾤσεται.

παρὰ τὸν ἑαυτοῦ.

shops and Presbyters proclaimed in every Chapter ) there are those which do imply a power and Jurisdiction, as *Can: 15.* If any Presbyter or Deacon, or any of the number of Clerks, leaving his division (or Parish) shall go to another, and without the leave or allowance of his own Bishop abide in another Parish (or charge) we forbid him further to Minister, especially if when his own Bishop calls him back, he refuses to return, continuing still perverse. And again in the next; If any Bishop with whom such a Clerk shall stay, shall there keep him against this Decreed Cessation, Let him, as a master of disorder, be barred from Communion. And *Can: 32.* If any Presbyter contemning his own Bishop, shall hold Conventicles apart, and shall erect an other Altar, when he hath no just exception against his Bishop, in matter of Religion or Justice, Let him be deposed (*ἐκκλησιαστικῶς*) as a man that affects to rule, for he is a *Tyrant*. And *Can: 33.* If any Presbyter or Deacon shall, by his own Bishop be put from his place, it is not lawfull that he be received by any other, but only of him that formerly discharged him, except perhaps, the Bishop that put him out be deceased. And because it was so early perceived, that even  
 amongst

amongst the Bishops themselves, an equality might breed confusion; It is enacted in the 35 Canon, That the Bishops of all nations should know him that was (*is unus episcopus*) the prime amongst them, and esteeme him as their head, and do nothing without him. Shortly Can: 39: it is ordained, That the Bishop should take the charge and care of all the affairs belonging to the Church, and dispence them as in the presence and view of God Almighty; and in the 40 Canon, Let the Presbyters and Deacons do nothing besides the liking, and allowance of their Bishop: for the people of God are committed to him, and an account must be required of him for their souls.

Hear this now, ye that pretend there is so much difference betwixt the state of our Bishops, and the Primitive; What do we challenge more than the Apostolike Canons in-  
20 joyn, what do they prescribe lesse than we challenge? There is a power over the Clergie; a power of disposing them to generall stations, a power of deposing, or sequestering them (upon just demerits) from those charges; a power not to over-see only, but to regulate their Clergy; a power to manage all Ecclesiasticall af-  
L1 fairs

sairs; and if this be no rule, no Jurisdiction, we claim none.

Certainly, no wit of man can devise any Evasion here, but by exception at the credit of the Evidence; Loud clamours are raised of their Counterfayfance; Rather than fail, Pope *Gelasius* himself is brought in to disprove these Canons, as Apocryphall: And they that do most eagerly cry the Pope down, for the Antichrist, are readiest to plead his authority against their brethren: Not considering the Pope herein (*Vasfer Afer*) as *Fregeuill* justly calls him, drave his own Plough; for nothing could more cut him in the affectation of his Supremacy, than those Canons, which therefore it is no marvell if he disparage. The truth is, whereas there are 85 of those Canons, in more than one Edition, 50 of them are most ancient and legitimate, the other 35 later and Spurious. With this distinction *Binius* answers the censure of his Pope; 20 The 50 first, saith he, are received as authentically, by the ancient Popes, Councils, Fathers, as containing Orthodox doctrine; The other later are condemned by *Gelasius*. Indeed such age and worth plead for the first ranke, that as *Isidorus* truly; The holy Fathers confirmed their acts

acts by Synodall authority, and placed them  
amongst Canonick Constitutions. If any man  
desire full information concerning the antiqui-  
ty, and authentiquenesse of these Canons, I re-  
mit him to *Fregiwillans*, where he shall finde  
how many of these Canons were transferred  
into, and approved, and cited by the Councils  
of *Nice*, *Gangra* and *Antioch*, not without the  
very Appellation of Apostolicall; The like af-  
terwards done by the Councils of *Constantino-  
ple*, *Ephesus*, *Chalcedon*, *Orleans*, *Cablon*; There  
he shall finde them cited ( for such ) with ap-  
probation of *Eusebius*, *Socrates*, *Theodoret*, *Sozo-  
men*; There he shall finde that *Aurelius*, Bishop  
of *Carthage* made use of these Canons as the  
Test whereby to examine the Roman Popes  
decrees; that by these, the *African* Fathers repel-  
led the Popes Tyrannicall Usurpation; but  
what shall I need to urge these Attestations,  
when *Calvin* himself, and *Chamier*, and every  
ingenuous Writer, confesse them to be of very  
great, and ( therefore very reverend ) Anti-  
quity.

*Fregiwill. palma  
Christiana.*

*calvin. Valde  
antiqui testes  
moris Ecclesie.  
Instit. l 4 c 4.*





of *Primus* Bishop there. With these whom  
 can I more fitly match than holy *Irenæus*,  
 the famous Bishop of *Lyons*, neer bordering up-  
 on this age, whose testimony may be a clear  
 Commentary upon the former passages, *Habe-*  
*mus enumerare eos, qui ab Apostolis &c.* we can,  
 saith he, reckon up those, who by the Apostles  
 were made Bishops in the Churches, and their  
 10 successors, even unto our times &c. The blessed  
 Apostles, viz. *Peter* and *Paul*, founding and  
 furnishing the Church (of *Rome*) delivered the  
 Episcopacy of the government of that Church  
 to *Linus*; Of this *Linus*, *Paul* makes mention  
 in those Epistles he wrote to *Timothy*; *Anacle-*  
*tus* succeeded him: In the third place *Clemens*,  
 after him took that Bishoprick, who both saw  
 the Apostles themselves, and had Conference  
 with them &c. After this *Clement*, succeeded  
*Evaristus*; after *Evaristus*, *Alexander*, and after  
 him, *Sixtus* was made the sixth Bishop from  
 20 the Apostles; and after him *Telesphorus*, who  
 most gloriously suffered Martyrdom; after  
 him *Higinus*, then *Pius*, and after him *Amicetus*;  
 and after that *Soter* had succeeded *Amicetus*,  
 now in the twelfth place from the Apostles,  
*Eleutherius* possesseth the Bishoprick; And soon  
 L 1 3 after

*Iren. l. 3. advers.  
 hæres. c. 3.*

after he addeth (a passage which I cannot pre-  
 termit) And *Polycarpus*, saith he, was not on-  
 ly taught by the Apostles, and conversed with  
 many of them who saw our Lord Christ, but  
 also was by the Apostles made Bishop in *Asia*,  
 in that Church which is at *Smyrna*, whom we  
 our selves saw in our yonger age, for he lasted  
 long, and being very old, he most nobly and  
 gloriously suffering Martyrdome, passed out of  
 this life! Lo here was but one ages difference. <sup>10</sup>  
*Polycarpus* saw, and conversed with the Apo-  
 stles, *Irenæus* saw *Polycarpus*; by their hands  
 was he ordained Bishop, constantly lived and  
 dyed a Martyr in that holy function. *Tertulli-*  
*an* was not much below *Irenæus* in age, not at  
 all below him in the clearnesse of his suffrage,  
*Edant origines &c.* Let them, saith he, set forth  
 the Originalls of their Churches, Let them rec-  
 kon upon the Order of their Bishops, so run-  
 ning down by their successions from the begin. <sup>20</sup>  
 ning, as that their first Bishop had one of the  
 Apostles, or Apostolicall men for his author  
 and predecessor. Thus do the Apostolicall  
 Churches bring in their accounts, as the Church  
 of *Smyrna* having *Polycarpus* placed thereby St.  
*John*; the Church of *Rome* sheweth *Clement*  
 ordained

Edant origines  
 Ecclesiarum su-  
 arum, evolvant  
 ordinem Epif-  
 coporum suo-  
 rum ita per suc-  
 cessiones ab  
 initio decur-  
 rentem, ut pri-  
 mus ille Epif-  
 copus aliquem  
 ex Apostolis m-  
 aut Apostolicis  
 viris habuerit  
 autorem &  
 ante cessorem,  
 &c. *Tertull.* de  
 prescriptione  
 advers. hæc.

ordained by St. Peter, and so the rest of the Churches show, what sprouts they have of the Apostolike seed. Even those which were first placed in their Episcopacy by the Apostles. What can be spoken more fully for the Apostolike institution of Episcopacy? This is more then enough to show the state of the first ages of the Church, under and after the Apostles; And therein the superiority and Jurisdiction of  
10 Bishops, received from their sacred hands. Now, if we think good to descend with the times, which way soever we shall cast our eyes upon Ecclesiasticall histories, upon Fathers, upon Councils, I speak it knowingly, we shall meet with no other relation. Should I undertake to gather in those proofs which are every where scattered in their undeniable records, one Tome would not be enough; and  
20 you might well aske the meaning of such waste. I shall content my self to glean out some few Eares out of a large and plentiful field.

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The

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## §. 14.

*The confessed Superiority of Bishops, from  
severall arguments out of Antiquity.*

AND here in the first place it is well worthy<sup>10</sup>  
to weigh much with us, that all antiquity  
makes Bishops the successors of the Apostles.  
The testimonies of *Irenæus*, *Tertullian*, *Cy-  
prian*, *Basil*, *Theodoret*, *Hierome*, *Ambrose*, *Au-  
gustine*, *Sidonius*, and others, are so familiarly  
quoted by all Writers, that I shall not need to  
urge them. In the next, those titles of superio-  
rity and Jurisdiction, which are given by all  
antiquity to Bishops above Presbyters, may  
well settle our assurance in it. They are ἀρχιεπίσκοποι,<sup>20</sup>  
rulers in *Ignatius*; *Principes sacerdotum* in *Am-  
brose*; the same with ἱεραρχαί in *Dionysius*; An or-  
der generative of other Fathers, as *Epiphanius*.  
They have an (ἐκκλησιαστικός) given them by the  
Council of *Carthage*, *Excelsiorem gradum* by  
*Jerome*, ἐπιτοπία πῶς, by the Council of *Constan-  
tinople*; eminence of oversight by the Council  
of *Sardica*: Incomparably eminent Apostle-  
ship

Vide Bist. loco  
citato.

*Ambros.* in E-  
pist. 4. idea  
*Optatus* l. 1.  
contra *Pamē.*  
*Hieron.* in Es.  
60. 17.  
*Hierarch.* Eccl.  
c. 5. πατρίων  
ἐκκλησιαστικῶν  
*Epiphani.*  
in hæres. 75.  
*Conc. Carthag.*  
c. 63.  
*Conc. Sardic.*  
c. 10.  
*Sidon.* *Apoll.*  
l. 6. Ep. 4.

ship by *Sidonius Apollinaris* ; Excellent dignity and authority by the Councell of *Constantinople in Trullo*. τῇ τῇ ἐκκλησίᾳ ἐπισήματι 'Εσώας, *Concil. Antioch. c. 25*. It were easie to be tedious in this kinde : If now the Bishops of this Island challenge no more than is given to those Church-governours of the Primitive times , certainly either they must be condemned , or not justifi-

10ed. In the third place it will easily be made to appear, that in all the passages of Fathers and Councils, the Presbyters are called, the Bishops Presbyters. Indeed how should it be otherwise ? For (as our learned Bishop of *Winchester*) of old, the Presbyters were (as it were) of the family of the Bishop, and lived upon those distributions, which were laid down as at the feet of the Apostles first ; so, now at theirs, untill the division of severall parishes insoeffed them in a settled maintenance from their peculiar charges. Thus, as Doctor *Downam* instan-

*Winton. Epist. ad Malin.*

20ces, *Arrius* is said to have been *Alexander's* Presbyter ; *Petrus* and *Ivanus*, *Timotheus* and *Macarius* to have been *Athanasius* his Presbyters ; by the same token that *Timotheus* (a grave and reverend personage) as the history reports (wittily and justly took off a foul aspersion

*ni. xi. li. c. 11. 2. m. l. 2.*

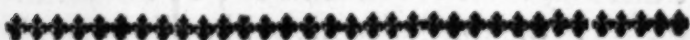
*aldonqi*

M m

from



from his innocent and honored *Dioctesian*) The Deputies of *Silvester* in the Councell of *Nice*, were his Presbyters: Thus *Crispio* is named *Epiphanius* his Arch-deacon; *Heraclides* to have been *Chrysostome's* Deacon; It were easie to fill up pages out of *Eusebius* alone with such instances.



§. 15.

10

*Power of Ordination only in Bishops.*

**B**UT in the fourth place the severall acts that were appropriated to the Bishops alone, by the universall consent of all times, do more than sufficiently evince their acknowledged superiority; wherein even those Testimonies, which are wont to be alledged against us, do directly plead for us. *Hierome* himself can say, *Excepta ordinatione*; and *Chrysostome* (who is cited for *ἐκτός τῶν ἐπισκόπων*) can yet adde *τὴν ἱερωσύνην*. Only in laying on of hands Bishops go beyond them.

Homil. 11. in  
1 Tim. 3.

Neither is this any sleight difference, or despicable

spicable priviledge; but such as implyes a manifest Superiority (as *Ambrose* justly inferreth) and a clear distinction of Order: Hands were imposed in the Church of old, for more than one purpose. In absolution for the penitent's reconciliation to God and the Church: In Confirmation for the increase of Grace upon the baptized: In Ordination for the blessing and hallowing of the Ordained. The first of these, Comc. Carthag. 4 c 3. benedicente cum Episcopo, & manus super caput ejus imponente.  
 10 as incident and annexed to the holy Order of Priest-hood may be common to a Presbyter within his own compasse; but the other two have been ever held so intrinsecall to Episcopacy, that I would fain see where it can be showed that any extremity of necessity was by the Catholike Church of Christ ever yet acknowledged for a warrant sufficient to diffuse them into other hands. It was to *Timothy* and *Titus* (by the consent of all Antiquity) Bishops of  
 20 their severall Dioceses, and not to any Ordinary Presbyter, that *St. Paul* gives that charge of imposition of hands: That Presbyter had been a monster among Christians, that would have dared to usurpe it; and the Church of those first ages observed it so Curiously, that besides those strict Lawes, which they made for the  
 M m 2 preven-

prevention of any such insolence, restraining even one kinde of *Chorepiscopi* Rurall Bishops from this power (for there was another sort, which were in the nature and quality of suffraganes furnished with Episcopall right) they have left unto us memorable records of their severe proceedings against such presumptions; I may not forget two or three remarkable histories to this purpose.

Θαυμάσιος τῆς  
ἐκτελέσεως.

*Colluthus*, a Presbyter of *Alexandria* took upon him to ordain Presbyters; for this he was convented in the generall Councell, before *Hosius* and other Bishops, and with deserved checks remanded to keep within his own *Tether*, and a Nullity pronounced of those his mis-ordained: *Ischiras* who pretended to be one of those, his mis-made Presbyters, was (in his Administration of the blessed Sacrament, (whiles he had the holy Cup in his hand) violently opposed (and that upon the instigation of *Athanasius*) by *Macarius*. He complains there of a sacrilegious assault; about an hundred Bishops are assembled in *Egypt*; *Ischiras* himself is convented, his Ordination examined, and he found to be no Presbyter, because only ordained by a Presbyter; he is sent away without

our remedy, with a devestiture from his pretended Orders, and together with all his fellows, turned down to the Laick form. The equity of the fact is so clear, (saith this Apolo-  
 gift for *Athanasius*) that no man ever thought it could be doubted of: An history (as our learned Bishop well observes) so much the more considerable, for that it carries in it the universal consent of the whole Primitive Church,  
 whose abridgment that holy Councell was, which was after repeated, and seconded by the Synode of *Alexandria*. Much of the same kinde is that commonly noted story of the Councell of *Civill*; A Bishop who had sore eyes, being to ordain Priests and Deacons, laid his hands on them; but caused his Chaplain, a Presbyter that stood by, to supply his eyes, by reading the words of their Ordination and Benediction; The Councell questioned the fact, censured it of bold presumption, and usurpation; and would have censur'd the man, if his death had not prevented them; and concluded, *Tales merito &c.* Those men are worthy to be discarded, because they were wrongfully made: What need I presse the history of *Museus*, and *Eutichianus*, whose Ordinations were also in this manner  
 M m 3                      rescinded,

Quo pacto igitur Presbyter  
 Ischirus aut  
 quo tandem  
 authore consti-  
 tutus Athanas.  
 apolog. 2.  
 Perpet. go-  
 vernm. c. 13.

Council H<sup>is</sup>pa-  
 len- 2. c. 65

rescinded, and nullified by the Councell of *Sardica*; Or that of the great Councell of *Constantinople* concerning *Maximus*, or, out of *Sozomon*, the proceedings against *Elpidius Eustathius*, *Basilius*, *Elenusius*, for their mis-ordination of Presbyters; this peculiar act was a thing so universally both granted to, and practised by Bishops, that in vain shall we search through all antiquity, for an instance of any regular performance to the contrary. Neither can the opposites hope to finde shelter under that noted text of *St. Pauls* to *Timothy*; Neglect not the gift that is in the *ecc.* by the imposition of hands of the Presbytery: when *Calvin* himself interprets the place, not of the men, but of the office; following herein *Jerome* and *Aufelme*, *Haimo*, *Lyra*, and others; referring it to the gift, not to the hands: whose reason also is more strong than his authority: For if *Timothy* were ordained by a Presbytery, then by more than one: but *St. Paul* in another place saith, that his hands (and no other) were imposed on *Timothy*: And if more hands were required to this service, it had been as easie for the Apostles to have charged it upon the Presbytery, as upon *Timothy*. Little did *Calvin* think of the double Presbytery

1 Tim. 4. 14.  
Calvin Instit.  
lib. 4. cap. 3.



bytery of *Teleno-maffix*, when he gave this interpretation of St. Pauls *querela*: But if either the Apostles then, or the Bishops since, have had other hands laid upon the ordained, together with theirs, as the rule and practise of the Church of *England* is, yet fain would I see where ever it can be read, that Presbyters, without a Bishop, in a regular course imposed hands for Ordination.

Parac. c.5.

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§. 16.

*Power of Jurisdiction appropriated to the Bishops from the first.*

20 **T**HUS for Ordination the case is plain; I speak it confidently, it is more plain (if more may be) for power of Jurisdiction; It is for a *Timothy* or *Titus* (Bishops) to receive accusations against Presbyters, or to reject them; not for one Presbyter against another; It is the charge laid upon Presbyters by more than one ancient Councell, or single Father, to do nothing at all without the consent (αὐτῶν συναινέσει) of

Concil. *Carthag.*  
Concil. *Gangr.*  
Concil. *Antioch.*

of the Bishop. We have heard it from holy *Ignatius*, and from the Apostolike Canons; we may hear it (when we please) from the holy Martyr *St. Cyprian*, from the 2 Councell of *Carthage*, from the Councell of *Gangra*, from the Councell of *Antioch*: yea let me say, Those ancient restrictions were such, as if they should be now urged upon our inferior Clergy, they would be cried down for intollerably Tyrannicall; It was in the Bishops power to raise the 10 Clergy from one degree to another, neither might they refuse his designations: They might not remove from one Diocese to another, without his consent (which is still laudably continued in that the testimony of the Ordinary still is required) or if they did, the Bishop had power to recall them. They might not so much as travell from one Diocese to another, without his *Reverenda*, much lesse might they fixe there, or if they did, the act was reversible 20 by the Diocesan; for the particulars whereof I referre my Reader to our learned Bishop *Downham*, who is very large in this subject. As for matter of censure, wherein the proof of Jurisdiction mainly consisteth, how particularly was this ever managed by Episcopall power; and

Defence. a part  
Ch. 5.

and that not only in case of Excommunication of Laicks (which hath wont of old to be therefore called *Mucro Episcopi* (for as for that giddy conceit of the whole Churches interposition and act, in these Sentences which our *Tilenomastix* stands upon, it is long since cried down, not by *Calvin* only, but even by our late Separatists, amongst whom this case hath been throughly Sifted) but even of Correction, Ex-

Vivald. Can-  
delabr.

10 communication, deposition of Clerks, Deacons and Presbyters; Correction, so the Councell of *Agatha*; Excommunication, so the Councell of *Sardica*, the Councell of *Ephesus*, the Councell of *Chalcedon*; Deposition, so the Councell of *Antioch*; So *Arrius* was deposed by Bishop *Alexander*; *Eutyches*, by his Diocesan: So the holy Martyr *Cyprian* in that famous Epistle to *Rogatianus*, tells him, That he being a Bishop, and abused by his Deacon, might  
20 by the vigour of Episcopacy, and Authority of his chair, proceed in censure of such Contumacy; and advises (if the offender hold on) to exercise upon him *potestatem honoris*, the power of his honour, and either to depose, or excommunicate him: And yet who dares say that our blessed Martyr was proudly Tyrannicall,

Conc. *Agath.*  
c. 1. de contumacia. (Ierica.  
Conc. *Agath.*  
c. 2. de Episcopis qui pro minimis causis excommunicant.  
Conc. *Sardic.*  
c. 16.  
de clericorum excommunicatione.  
Conc. *Ephes.* c. 5  
Conc. *Chalced.*  
c. 13.  
Conc. *Antioch.*  
c. 4.  
*Cyp.* l. 3. Ep. 9.

Nn

and

Concil. *Antioch*  
11. c. 5.

and not holily zealous in observation of lawfull discipline? And lastly ( for it were easie to be tedious in particularities) the ancient Canon of Apostles (32) to this purpose is recited and ratified by two Councils, the one of *Antioch*, the other of *Chalcedon*; and there applauded by the acclamation of a just rule, and the rule of the Fathers.

And now, say reader, what is Superiority and Jurisdiction over all Subordinates, if this be not? If any Bishop of this Island have challenged and usurped more than the written word of God, seconded by the ancient Canons of the Primitive Church, and holy Fathers thereof do allow, let him bear his own burden; but certainly, if the holy Synode of *England* should at any time be required to publish any Canon for the determining the Latitude of Episcopall power, and the due exercise thereof: they could hardly devise to expresse it in more full terms, than the ancient Council of *Antioch* hath done. Let every Bishop, saith it, have authority of his own See, both to governe it according to the fear of God, which is before his eyes, and to have a provident care of the whole Countrey which is under his City; as also to ordain Presby.

Concil. *Antioch*.  
sub *Julio*. c. 9.  
Unusquisq;  
Episcopus ha-  
beat suæ par-  
chie potesta-  
tem, &c.

Presbyters and Deacons, and to govern all things with Judgement. Upon all this which hath been said, I wonder how the Opposers of Episcopacy can read these so plain proofs of the Judgement and practise of the ancient Church of God, and not be ashamed of their palpable innovation.

Hitherto we have clearly deduced the superiority of Bishops above the other Clergie, and the power of their Jurisdiction from Christ and his Apostles and conveyed it through the constant practise of the Primitive Church, since which time no adversary doubteth of it.



## §. 17.

*Exceptions against our Episcopacy answered;  
and particularly of the dissimilitude of  
our Bishops from the Primitive;  
especially in their pomp and  
perpetuity.*

**B**UT two main exceptions are taken at our Episcopacy, wherein it is pretended, there



is an utter dissimilitude betwixt the anciently acknowledged superiority and ours : The one is perpetuity, the other, Lordlinesse ; In both which regards, *Parker* ( according to his loud language ) sayes, there is as much likenesse betwixt the English Episcopacy and the ancient, as betwixt light and darknesse. For both these breifly. That there is and must needs be a superiority of some Pastors above others, *Beza* himself cannot deny ( who makes the 7 Angels 10

*Beza* in Apoc. 2.1.

Vide *Beza* & *Saraviam* in resp. ad triplicatum Episcopatum; & *Degradibus* Minist. c. 23.

Refut. of Mr. *Dewham*.

*Beza* ) neither indeed can there be any government without it ; But this presidence, saith he, is not perpetuall, but only for the time and vicissitudinary ; There can be no Church without a Ministry : Those Ministers are divided into Presbyteries : Those Presbyters must have an head, that head is to over-rule the body, for his turne ; And this saith he, is that Regency, which was in the Primitive times, and is now renewed in some Churches ; wherein the president takes his chair, moderates the assembly, hath Majority of rule, during his presidency, and is for the present, the governour of his brethren ; the action ended, and his course finished, returns to his old forme, with a *summo ergo pares*. And was this the inequality of the Church

Church-governours in the Primitive times? Was this the forme of the Regiment and Presidency of the Primitive Bishops? Blessed God! Where was this monster of opinion formed? Who ever read or heard of such a course of Administration, from the beginning of Gods Church upon earth, untill this present age? And yet these men, the better to guilde their upstart fancies to the eyes of the vulgar, dare thus confidently obtrude it upon the Primitive times. Did not *James, Ignatius, Polycarpus*, and all those noted Successors, in their severall charges, live and dye Bishops there? Do not all the Subscriptions of Councils, all histories that ever were in the Church, testifie so much? Was there ever any Writer (but any one) that hath given intimation (but bare intimation) of any such shifting of Church-governours (for that mistaken allegation of *St. Ambrose* is justly hissed out of all Countenance.) Did ever the man fall into any kinde of mention, that once practis'd it? And shall grave Divines give themselves liberty to dream of such strange Chimæricall devices, and then (meerly to get glory to themselves, and strength to their own fancies) so boldly obtrude them upon Gods Church for

Cyp. l. 4.  
Epist. 2.

Vid. supra  
Epist. Clementis  
ad Corinthios.

good Law, and as highly tending to Gods glory ? If we do not finde amongst the ancient so direct contradictions to this conceit, we must impute it to this, that they did not suppose so impossible a fancy could have fallen into any wise heads: Yet that of blessed *Cyprian* is clear enough: where a Bishop is once lawfully ordained, whosoever would now (inoreover) be made a Bishop (in that See) it is necessary that he should be forthwith put out of the Church, and that he have not the Churches<sup>10</sup> Ordination, who doth not hold the Unity of the Church, &c. And soon after, Forasmuch as after the first Bishop (*viz.*) during his life, there cannot be a second; whosoever after that one (who ought to be alone) is made, he is not a second, but none at all; Thus he, But what need I urge this, when the very word of Ordination strikes it dead: For what Ordination to that their In-and-out Office; have these succeeding and Momentary Presidents? And what Bishop was ever in the Church without Ordination? So as I must have leave to wonder at this uncouth Novelty, and to say that I cannot tell how to resemble it better than to that old abusive sport, which was cried down in

in the Councell of *Salisbury* (called *Ep.<sup>m</sup> puer.*) practised also in the Popish times here in *England*, upon *St. Clements* night and on *St. Nicholas*; wherein boys and youths dressed up after the manner of *Episcopall* habits, took upon them to act the *Bishops* sacred actions, and after the pastime ended, disrobed themselves, and returned to their wonted trade; Both these I confidently say, are the meet mockeries of *Episcopacie*; and if that other sport pleased but children and fools, it is a wonder how this could please wise men. As for the state and Lordlinesse which is usually objected to our *Episcopacy*, it is indeed a common eye-sore to our envious detractors. This is it that fills the world with Clamour, and Pamphlets with spightfull invectives. *Quid Juror, O Cives!* As for the title first, alas, how poor a quarrell it is? Certainly, if there were that true piety, and those gracious dispositions in the hearts of men, professing the Gospel, towards Gods Ambassadors and Agents, which there ought to be, they could not, they would not grudge them any styles of Eminence; their very feet would be beautifull, their hands sacred, their heads glorious; now every thing is too much.

But

*Binus, Anno*  
*1274.*  
*Episcopatus*  
*puerorum.*

Gen. 24. 18.

το δὲ δούσιον μὲν  
παυλίνω.κυριὸν τιμῶν  
τούτων.παντὶν ὑμῶν  
καὶ κυρίου.ἀδελφοὶ καὶ  
καὶ κυριοὶ  
ἀδελφοί.Vide B. Down-  
ham's defence  
3 b cap 6.

But not to scan the Originall of *κύριος*, and *Dominus*, which every man knows how common it was of old to Fathers, Masters, Husbands, Governours, Prophets; that no man may wonder, *Sara* called *Abraham* Lord: *Rebecca* calls *Abraham's* servant so; *Drink my Lord*: Nay what if it be made to appear that even those Titles which are now stumbled at, were the usuall style of the ancient Bishops? So *Eusebius* to the Bishop of *Trevers*: To my <sup>10</sup> Lord *Paulinus*; and *Paulinus* in his Epistle to him, to my Lord *Eusebius*. So the Bishops of *Egypt* to the Bishops assembled in the Councell of *Tyre*, To our most honorable Lords. The Synode held at *Jerusalem* to the people of *Egypt, Libya &c.* calls *Athanasius* their Pastor and Lord: And *Julius* Bishop of *Rome*, the great Abbetor of *Athanasius*, is by the holy Bishops styled *κύριος μακαριστότατος* most blessed Lord: <sup>20</sup> And *Nazianzen*, My Lords the Bishops: And *George* the Bishop of *Laodicea*, writing to certain Bishops, calls them most honorable Lords; and in the same Epistle putting both together; Most reverend and most honorable brethren: And Bishop *Downham* (to whom I referre my reader for this point) hath instanced abundantly



abundantly yet I may not omit those more aged titles (which hee hath omitted) even of blessed *Ignatius* himself, who calls the Bishop of the *Magnesian*; and *Polycarpus* the Bishop of *Smirna*. God worthy Bishops, which I suppose, comprehends the highest degree of Grace. Much like to those which the late worthy Patriarch of *Constantinople* gave in his Epistle to our late Arch-bishop of *Canterbury*. And how much more is this than we finde in their own letters; To our most reverend Brother Mr. *Cartwright*; and how much below that other, *Non minus Parello, quam Paulo*, meaning the blessed Apostle of the Gentiles: And again that in the practise of Prelates, *Calvin, Beza, Kiretus, Knox, Cartwright*, are the only Worthies of the world, that have maintained Discipline: For us; If then it hath pleased gracious Princes, for expression of the honour which they gave to God, in the honor given by them, to our holy function, to grace us with eminent titles and rights, can any Christian man be so foolishly spightfull, as to think, because we are Lords-Bishops, that we challenge to be Lords of our Clergie: as he said well, because they themselves are usually styled Masters,

*Ignat Epist. ad Magnesianos. Epist. ad Smyrnerfes.*

*Vid Epist. in fine histor. Turtice: Append. &c.*

*Chap. to Mr. Cartw. Calvin Epist. Farello de Basileensi quodam. Practice of Prelates D. 2. Cited in the survey of Discipline p 372.*

*Calvin Epist. Farello de Basileensi quodam. Practice of Prelates D. 2. Cited in the survey of Discipline p 372.*

iters, are they therefore the Masters of their Church? I would these maligners should know that with high titles, we can bear as humble minds (to say no more) as those that pick that quarrell; and are so little transported with these puffs of style, that we account it (according to our Saviours prescription) our greatest glory to be servants to the souls of the meanest drudges in the family of our God.<sup>10</sup>

But if the name offend, the thing offends much more: We have the Lands, Rents, Royalty, possessions of Lordships, Rights of Barony: What? Have we not yet been prey enough to this malignant and sacrilegious envy? Are we not yet despoyled to purpose? Is that little pittance which hungry sacriledge, and cruell rapine have left behinde them, still a<sup>20</sup> beam in these evill eyrs? We are Barons by our places, but, as one said truly, Bare ones indeed, for the most part; and if these men may have their wish, shalbe (as a Lawyer was long since pleased to tearm us) *Barones Eleemosynarij*; Cast your eyes you greedy Church-robbers, upon what we had, and then tell me if you can grudge us a feather of that fowl which you have stolne and devoured. To speak of one which

Ex juris consuetudine  
to quodam D.  
Henric Spelman  
Collect. Synod  
in Anno 794.

which I have reason to know : There is a Bishoprick in the world which had 27 rich Manors within the Diocese (besides other forrain) and 14 fair houses and Parkes about them ; which hath now but 7 of the meanest Manors left, in full Lease, and one only house, without so much as a stick of wood for the hearth, or an handfull of Hay for the stable, and 10 yet none of the ancient burdens subtracted.

What think you of this abatement ? There are others (I suppose) proportionably in the same predicament. If it be not yet low enough, ye that have our Cloak, take our Coat too, We were not worthy to be St. Paul's Disciples, if we had not learned to want, and to abound.

Little do these men think what charges do necessarily attend our places, what hospitality is expected from us, what Competencie of means is requisite to bear us up from that contempt which unavoidably accompanies a base Condition ; But if this satisfies them not, *ring-*  
*astur* In the mean time, what a difference is there between times. Our poor well meizing ignorant forefathers, thought their Clergie could never have enough, Statutes of Mormain needed to hold their hands ; their know-

ing, rich, zealous off-spring, think their better deserving. Clergie can have never too little. We see and heartily pity the incompetent provision of our forraign brethren, whose parts are as eminent as their maintenance poor. And this is that passe of perfection which these mis-zelotes would bring our Clergy unto, and are angry because we are not enough beggers. They would have their Pastors true Ministers, that is, their servants; and even in that state, not too full fed.

Sarav. de gradib. ministr.

Prov. 29. 21.

I remember what learned *Saravia* over heard some of his *Antwerpian* masters say, when speech was concerning the augmentation of his stipend; *He that delicately bringeth up his Servant, shall have him become his Son at the last.* Blessed be God that we are not under such mercy; though it is the regret of some that we are not. That double honour which *St. Paul* thinks some good Elders worthy of, is held too good for our best; and that *moyens* is too vast for a Bishop; which some Lay Presbyter may put over without envy; yea some noble Elder (for such the time now yeilds) shall be cryed up for spending upon one Supper a Bishops yearly revenue. As it is, we bleſſe God and our good Kings,

Kings, for what we have left; But I wis it is not so much, as that any man should at the sight of it, need to feed upon his own heart, in stead of our Trencher: But if any of our profession being blessed with plenty of means, shall run forth into lavish excesse; pampering his Appetite with Apician delicates, or ruffling in proud and costly attyres, and furnitures, beyond the bounds of gravity and holy Moderation (as I<sup>to</sup> verily suppose our Island yeildeth none such) let his person suffer, let his calling be innocent, and honourable: It is not wealth or power, that is justly taxable in a Bishop, but the abuse of both; and that man is weakly grounded, which would be other than faithfull to his God, whether in an higher or meaner Condition.

<sup>20</sup> Forasmuch therefore as these imaginary dissimilitudes betwixt the Primitive Episcopacy and ours are vanished, and ours for substance is proved to be the same, with the first that ever were ordained, and those first were ordained by Apostolike hands, by direction and inspiration of the holy Ghost, we may confidently and irrefragably conclude our Episcopacy to be of no lesse then Divine Institution.



## §. 18.

*The practice of the whole Christian Church,  
in all times and places, is for this govern-  
ment of Bishops.*

HOWEVER it pleaseth our *Anti-presulists* to slight the practise and judgement of all Churches save the Primitive Church, which they also, without all ground, and against all reason shut up within the strait bounds of 250 yeeres; out of a just guiltinesse of their known opposition; yet it shall be no small confirmation to us, nor no lesse conviction to them, that the voice as of the Primitive, so of the whole subsequent Church of God upon earth to this very age, is with us and for us: *Quod semper et ubiq;* Alwaies and every where; was the old and sure rule of *Vincentius Lirinensis*; and who thinks this can fail him, as well worthy to erre. It were a long task to instance in all times, and to particularize in all Churches: Let this be the triall, Turn over all histories, search the records

records of all times and places, if ever it can be shown that any Orthodox Church in the whole Christian world, since the times of Christ and his Apostles, was governed otherwise than by a Bishop, superiour to his Clergy (unlesse perhaps during the time of some persecution, or short *inter-regnum*) let me forfeit my part of the cause. Our opposites dare not stand upon this issue; and therefore when we presse<sup>10</sup> and follow them upon this point, they runne back fifteen hundred years, and shelter themselves under the Primitive times, which are most remote. And why will they be thus cowardly? They know all the rest are with us, and against them; yea they yeild it; and yet would fain think themselves never the worse. Antichrist, Antichrist had seized upon all the following times, and corrupted their government: what a meer gullery is this? Do not they<sup>20</sup> themselves confine Antichrist to Rome? And hath not Bishop Downham diligently noted his ~~error~~ in Boniface; his ~~error~~ in Hildebrand, his ~~error~~ in the later times? Surely had these men bestowed that time in perusing Bishop Downham's discourse concerning Antichrist, which<sup>25</sup> they have spent in confuting his worthy Sermon,

Distrib. de Antichrist, contr. Leon. Lessium.



mon, they had needed no other, either reformation or disproof. For can any indifferent man be so extreemly mad, as to think all the Christian world (these men only by good luck excepted) is, or ever was turn'd Antichrist? or that that Antichrist hath set his foot every where, in all assemblies of Christians? and that he still keeps his footing in all Gods Church upon earth? To say nothing else concerning the notorious falsity hereof, what a derogation were<sup>10</sup> this to the infinite wisdom, providence and goodnesse of the Almighty, that he should so slacken his care of his Church, as that he should from the very beginning, give it up wholly up to the managing of Anti-christ, for the space of more than fifteen hundred years, without any check or contradiction to his government, no not within the first Century. Yea, but his Mystery began to work betime; True, but that was the mystery of iniquity, not the my<sup>20</sup>stery of good order and holy government, And if the latter times should be thus depraved, yet can any man be so absurd as to think that those holy Bishops of the Primitive times, which were all made of meeknesse and humility, and patience, being ever persecuted, and cheer-

cheerfully pouring out their blood for Christ, Loco supra citato. would in their very offices bolster up the pride of Anti-christ? Or if they would, yet can we think that the Apostles themselves, who saw and erected this superiority (as *Chamier* himself confesseth) would be accessary to this advancement of Anti-christ? Certainly he had need of a strong and as wicked a Credulity of a weak and as wilde a witt, that can believe all this. So the (*Semper*) is plainly ours, and so is the (*ubiq;*) too; All times are not more for us, than all places. Take a view of the whole Christian world: The state of *Europe* is so well known, that it needs no report; Look abroad, ye shall finde that for the *Greek Church*, the Patriarchate of *Constantinople*, which in the Emperour *Leo's* time, had 81 Metropolitans, and about 38 Arch-bishopricks under his Jurisdiction, hath under him still 74 Metropolitans; Christianography of the Greek Ch. 20 who have divers Bishops under them; As *Thessalonica*, ten Bishops under him; *Corinth* four; *Athens* six &c. For the *Russian Church*, which since the *Mahumetan* tyranny hath subjected it self to a Patriarch of their own, neer home, of *Mosco*, he hath under him two Metropolitans, four Arch-bishops, six Bishops.



For the Patriarchate of *Jerusalem*, to which have belonged the three *Palestines*, and two other Provinces; *Tirius* reckons also five Metropolitans, and ten Bishops.

For the Patriarchate of *Antioch*, which hath been accounted one of the most numerous for Christians, it had, as the same author reckons, fifteen Provinces allotted to it, and in them, <sup>10</sup> Metropolitans, Arch-bishops, and Bishops, no fewer than 142.

For the *Armenian* Christians, they acknowledge obedience to the government of two Patriarchs of their own; the one of *Armenia*, the greater, who kept his residence of old at *Sebastia*; the other of *Armenia* the lesse, whose residence was formerly at *Mytilene*, the Mother City of that Province, now neer *Tarsus* in *Cilicia*: *M<sup>r</sup>. Sands* reports their Bishops to be 300, but *Baronius*, 1000.

For the *Jacobite* Christians, they have a Patriarch of their own, whose Patriarchall Church is neer to the City of *Merdin* in *Mesopotamia*; and he hath under his government many Churches dispersed in the Cities of *Mesopotamia*, *Babylonia*, *Syria*.

For the *Maronites*, whose main habitation is  
in



in Mount *Lebanus*, containing in circuit 700 miles; they have a Patriarch of their own, who hath eight or nine Bishops under his Jurisdiction.

For the mis-named *Nestorian* Christians, they are subject to their Patriarch of *Musal*, or *Seleucia*, besides others which they have had; Under one whereof is said to have been 22 Bishops, and more than six hundred Territories.

For the *Indian* Christians, named from St. *Thomas*, they have their Archbishop lately subjected to the Patriarch of *Musal*.

For the *African* Christians, we finde that in one Province alone, under one Metropolitane, they have had 164 Bishops; They are under the government of the Patriarch of *Alexandria*, to whose Jurisdiction belong both the Christians of *Ægypt*, and those about the Bay of *Arabia*; Upon whose late solemn Consecration, how many Bishops attended, and what solemnity were used, were too long to rehearse.

For the *Abassine* Christians, they are subject to their *Abuna*, a Patriarch of their own; Some report of an 127 Arch-bishops: And *Alvares*,

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that in one Church of the holy Trinity, upon a solemn occasion, he saw two hundred of their Mitred Clergie together. Thus have I for the readers satisfaction, contracted into a short view, some passages of laborious Christianography of Mr. *Paget*, gathered by him out of many Authors, whereby it well appears how the Christian Church is governed abroad, and (which is very remarkable) well near all of these (in a manner) utterly divided from the<sup>10</sup> correspondence with *Rome*, and professedly opposite to most of her errors, and chiefly to her ambitious and tyrannous usurpation; but all gladly ever submitting themselves to that Episcopall government, which some few very ill-advised, but very well self-conceited new-commers, here in a corner of our *Europe*, have for their own ends presumed to contradict.

20

of

## § 19.

*Of the Suppression of contrary records: and  
the sole opposition of the heretick Arians.*

<sup>10</sup> Clearly then, all times, all places, all histories  
are for us; not one that ever mentioned  
the discipline and government pretended; It is  
a very poore and beggerly evasion of Parker,  
and *Anti-silenus*, that perhaps there were  
some, but they were suppressed; suppressed &  
now gramercy for that: By whom I hope, by  
the Hierarchy? what, when there was no  
opposition? No colour of offence suppressed &  
what, not only their edition in this age of  
Presses but their very mention & Can they per-  
<sup>02</sup> swade themselves (others sure they cannot)  
or if they can, I would fain see them that a-  
mong so many holy Fathers, and faithfull re-  
corders of all occurrences that befell the  
Church, whose worthy monuments are in our  
hands, there should not be the least touch, ei-  
ther of their dislike of Episcopacy, if there had



been any, or of their allowance of the discipline called for; not so much as the least intimation of any City or region, that was, or wished to be otherwise governed then by a Diocesan Bishop? As well may they tell us, there are people at this day on, and beyond the mountains of the moon, who do still, and ever have governed themselves by their platform, though who, and what they are, could not, cannot possibly be discovered.

10

Onwards then: It can be no great comfort or credit to the disparagers of Episcopacy, that the only founder and abettor of their opinion (which we meet with in all the world of history, and record) is a branded heretick, *Arius*; branded, even for this very point, which they now maintain; And how could this be, if the conceit had been formerly currant? Or, why he singled from the rest, if there had been others known to have been of the same minde? No man ever wrote of hereticks, who did not name him for one, *Epiphanius*, *Austen*, *Philaster*; And who can chouse but blush to hear those, who would go for Orthodox Christians, now at the latter end of the day (after so many ages of exsibilation) to take upon them the defence of

of a noted heretick, against all the holy Fathers of the Church, yea, against the whole Church of God, whose judgment those Fathers expressly declared.

Hear then of your Patriarch, all ye opposers of Episcopacy; and then judge how you like him: All agree in the story; *Epiphanius* is the fullest. *Aerius* saith he was a man frantick-headed, proud-minded; an *Arrian* altogether; He would fain have been a Bishop;

*ἡμετέριος τῶν  
ἐκείνων Ἐπισκ.  
ἡ ἀρετ. 75.*

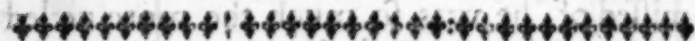
10 and when his Schoole-fellow *Eustathius* came to that honour, which he eagerly desired, and missed of, he was so much the more needled with emulation; *Eustathius* humor'd him by all means; he was still the more peevish; at last, he brake forth into Opposition; and, (saith that Father) his speech favored rather of madnesse then of sober humanity. For he said, what is a Bishop better then a Presbyter? The one differs not at all from the other; There is

20 but one order, one honour, one dignity of both; Doth the Bishop impose hands? So doth the Presbyter; Doth the Bishop administer baptism? So doth the Presbyter; The Bishop dispenceth the service of God, so doth the Presbyter; The Bishop sits in his Chair or Throne,

*Epiph. loco  
citato,*

so doth the Presbyter. These are the opinions,  
among

among others, for which *Ærius* was hooted, not out of the Church only, but out of the Cities, towns and villages; which I grieve to see taken up in this doting, and last age of the world by those, who should be both Godly and wise. He whom *Epiphanius* in the voyce of Gods Church stiles *magnum mundo malum* a great mischief to the world, is now applauded by those, who pretend to holynesse, for a great patrone of Truth. 10



§. 20.

*The vindication of those Fathers that are pretended to second Ærius.*

BUT what noyse is this I heare from our Antepiscopists, of many Fathers who favoured, and cryed up this opinion of *Ærius*. surely, if there had been any such, the world would have rung of it, ere now. The then-present Church would sooner have noted it, then those that lag after them, so many hundred paces of years. But to make this good, more

more than once is laid in our dish by *Parker*, Paracles. l. 1. c. 7 and the censure of *Tilenus*, the quotation of *Medina*, which our Reverend and learned Bishop of *Durham*, *Dr. Morton* in his Apology cites, Apol. p. 2. c. 12. *Non Dubito*, &c. I doubt not saith, *Medina* to affirm that *St. Jerome*, *Sedulius*, *Primasius*, *Theodoret*, held with the *Arian* hereticks that the Order of Bishops and Presbyters is *Jure divino* the very same. It is well that he omitted

<sup>10</sup> *St. Augustine*, *Ambrose*, *Chrysostome*, *Oecumenius*. Well, what of this, the learned Bishop cites *Medina*, but doth he approve him? he scorns the motion: *Medina* cites those Fathers, as for this opinion; The more shamelesse he: Is it ever the truer, because a sworn champion of the tyranny of *Rome*, and a professed enemy to the reformed Religion, impudently avers it? It is enough for me to leave him to the castigation of *Bellarmino*: and though I might spend paper  
<sup>20</sup> in vindicating these sacred names, from the aspersions of the favour of *Arianisme*, yet for that it is but incidently in our way, I shall rather remit my Reader to the learned and satisfactory discourse of the Archbishop of *Spalato*, who hath prevented that labour. All the rest are easily freed; *St. Jerome* and *St. Ambrose* in the

*Intolerabilis est Medina impudentis Spalat. de Rep. Eccles. l. 2. c. 2.*

opinion of some seem to take in water : For the former as he was naturally a waspish and hote good man , so now being vexed with some crosse proceedings ( as he thought ) of *John Bishop of Hierusalem* , he flew out into some expressions indeed , but yet such as in other places he doth either salve or contradict ; The passages are scanned thoroughly by many authors. It is true then , that he saith, Bishops are greater than Presbyters rather *consuetudine ecclesie*, than *Dominica dispositionis veritate*, but even in that, withall he grants Episcopacy to be an Apostolicall Institution ; for he interprets himself , that this Custome was derived and continued from the Apostles, and that the *Dominica dispositio* of which he spake, was to be taken of a personall appointment from Christ our Saviour ; Wherefore what can be more plain than that his *toto orbe decretum* relates to Apostolick Constitution ; The very pedigree of it, is by himself fetcht from the time of the quarrels which *St. Paul* mentions in his Epistle to the *Corinths*, One sayes I am of *Paul*, another I am of *Apollo* ; I am of *Cephas* ; which was in the heart of the Apostolick times : And relating those words of the Bishop of *Jerusalem* letters, [There

*Hier. ad Evangelium.*

*Eadem Epistola ad finem.*

*Hier. in 1 ad Titum.*



[There is no difference betwixt a Bishop and a Presbyter] he passeth a *satis imperite* upon it; professing to his *Marcella*, against the Novelty of *Montanus*; With us our Bishops hold the place of the Apostles, and that the depression of their Bishops below their place was utterly perfidious; And commenting upon that passage of the *Psalme*, In stead of Fathers thou shalt have children; The Apostles saith he (O Church) were thy Fathers, &c. Thou hast in stead of them, children (which are) the Bishops, created by thy self. And (which is for all) where he is most vehement for the dignity of a Presbyter; yet he addes, *Quid facit Episcopus exceptâ ordinatione, quod Presbiter non facit?* What doth a Bishop besides Ordination, which a Presbyter doth not? That very exception exempts him from *Arianisme*; and those other clear testimonies (besides more which might be cited) show him (though but a Presbyter) no friend to the equality of our Presbyterians.

As for *St. Ambrose*, they could not have pitch'd upon a better man; a renowned Archbishop and Metropolitan, and of so holily-high a grain, as that he would not abate one inch of Archiepiscopall port and power; no not to an

Emperour ; Yet this is the man that shall plead against the superiority of Bishops. And what will he say ? Of a Bishop and a Presbyter saith he, there is one order or Ordination ; for either of them is a Priest, but the Bishop is the first ; so that every Bishop is a Presbyter, but not every Presbyter a Bishop, for among the Presbyters, the Bishop is the first. But first of all, by *Parkers* own confession, it is not *Se Am. 10 brose* that saith so, but a changling in his clothes ; So not only *Whitakers*, *Spalato*, *Cocus*, *Rivet*, and others, but even some of the great Pontifician authors, as we shall see upon another occasion more fully : Secondly *Am- brose* himself tells another tale, in his genuine writings ; There is one thing, saith he, that God requires of a Bishop, another of a Presbyter, another of a Deacon. And again, As Bishops do ordain Presbyters, and consecrate Deacons, so the Arch-bishop ordaineth the Bishop. Do you not think this man likely to speak for the new government ? Thirdly, if he had said as they make him, they must give him leave to interpret himself. The Bishop is *Primus sacerdos*, that is, saith he, *Princeps Sacerdotum*.

*Ambrōs. de dignitate sacerdot.*  
c. 3. c. 5.

The

## §. 21.

*The practice of the Waldenses and Albigen-  
ses in allowance of Episcopall government.*

10 Shortly then, all times, all histories, all Au-  
thors, all places are for us: yea ( which is  
most remarkable) even those factions, which di-  
vided themselves from the Church, as the *Ar-  
rians*, *Novatians*, *Donatists*, yet still held them-  
selves to the government of their Bishops;  
It was their question, whether this or that  
man should be their Bishop, it was never ques-  
tioned whether they should have any Bishops  
at all. Yea in these latter times the very *Walden-  
ses* and *Albigenses* when in some things they  
justly flew off from the Romish superstition, yet  
still would have a Bishop of their own; It was  
one of the Articles that was objected against  
them, the Supremacy of the Pope, usurping a-  
bove all Churches, is by them denied; Neither  
that any degree is to be received in the Church,  
but only Priests, Deacons, and Bishops; And

Artic. V. Vald.  
Anno 1170.  
and 1216.

Foxe p. 209. de  
dogmat. Waldens.

*Aeneas Silvius* in his Bohemian history reporting the Tenets of the *Waldenses* hath thus, *Romanum pontificem, &c.* That the Bishop of Rome is but equall to other Bishops, that among Priests there is no difference; that not dignity but merit of life makes one Presbyter better then another. Those of *Merindol* and *Cabrieries* (a people which about two hundred years ago came out of the Country of *Piemont*, to inhabite in the waste parts of *Provence*) being there planted, and hearing of the Gospell preached in *Germany*, and *Switzerland*, sent in the year 1530. *George Maurellus*, and *Petrus Latomus* to conferre with the learned men of those parts; they met with *Oecolampadius*, *Bucer*, *Capito*; *Maurellus* escaping home alone, told his Compatriots how much they had erred, and how their old Ministers, whom they called their Barbes, that is their Uncles, had misled them. But before this, their complices the good Christians, who were termed *Albigenses*, did set up to themselves a Bishop of their own one *Bartholomewus* remaining about the coasts of *Croatia* and *Dalmatia*; of whom the Cardinall *Portinensis* (the Popes Legat) writes thus to the Archbishop of *Roan* about the yeere 1146.

*Item*

Epist. Legati  
Papæ Card.  
Portinens. vide  
Fox. Afts &c.

*Exenim de Carcasena vindus, &c.* For one *Bartolomeus* the Bishop of the Hereticks, borne in *Carcasena*, taking upon him the Deputation of that Anti-pope, yerlded unto him a wicked and abhominable reverence, and gave him a place of residence in the Town of *Parlos*, and removed himselfe to the parts of *Tholose*. This *Bartolomeus* in the tenour of his letters, which run every where in the first stile of his salutation, entitles himselfe on this manner, *Bartolomeus*, the servant of the servants of God to. N. the salutations of the holy faith. This man, amongst all his other enormities, makes Bishops, and takes upon him perfidiously, to govern and order the Churches. Thus that Cardinall. And those *Anagnians*, who are commonly said for some hundred of yeers to have cast off all relation to the Church of *Rome*, yet in their Confession of faith, and answers exhibited to the President (appointed Commissioner for their examination) confessed and acknowledged (upon mention made of ancient Councils) That the Councils had made divers notable Decrees concerning the Election of Bishops and Ministers of the Church, concerning Ecclesiasticall Discipline, as well of the Clergy  
as



Hadrian Sarav.  
Præfat. ad tra:  
ctat. de gradi-  
bus minister.

as the people. These Christians were far from that peevish humour, wherewith divers mis-zealots are now-a-dayes transported. What speak I of these? The very late Christians who within the Ken of memory, came into this Kingdome for Protection, had the noble *Johannes a Lasco* for their Bishop. Thus it was with all Christian men and assemblies all the world over, till (within the age of some (who might be yet living) the waters of the Cantons, and the Lake of *Lemanus* began to be troubled: And now, when the grosse errors of Doctrine came to be both discovered by one side, and impetuously defended by the other, and the impugnors cruelly persecuted to bonds and death, those who could not enjoy the freedom of the true Religion, under their Popish Bishops, thought themselves driven to set up Church-governors, and Pastors of their own: And these once established, now must, belike, be defended. They might not be under those they had; they could not have those they should; they rested under those they could get. And hence is all this Distraction.

The

## §. 22.

*The government by Bishops both universall  
and unalterable.*

WE have seen the grounds of Church-go-  
10 vernment laid by our Saviour himself in  
imparity : We have seen it so built up by Apo-  
stolike hands ; we have seen the practise of the  
ancient and subsequent Church, laying on the  
roof to make a perfect Fabrick ; Yet what is all  
this, if the charge be not universall and perpe-  
tual ? yeild it to be so ancient as the Apostles  
themselves ; yet if it be arbitrary, whether for  
time or place, what have we gained ? Surely as  
20 God is but one, and ever himself, so would he  
have his Church. There may be threescore  
Queens, and fourscore Concubins, and Virgins  
without number ; but his Dove, his undefiled  
is but one ; and though she may go in severall  
dresses and trimmings , yet still and ever the  
stuffe is the same. Plainly, though there may  
be varieties of circumstantiall fashions in par-

R r

ticular

ticular Churches, yet the substance of the government is, and must be ever the same. That ordinary power which the Apostles had, they traduced to their successors, as bequeathed by our Saviour, in his last fare-well to them unto the end of the world. For we may not think, as one said well, that the Apostles carried their Commission with them up to heaven. They<sup>10</sup> knew it was given them for a perpetuity of succession. He that said, *Go teach all nations, and baptize*, added, *Behold I am with you to the end of the world*; He could not mean it of their persons, which staid not long upon earth after him; he meant it of their Evangelicall successors; So was he with them, as he was with his domesticks their Predecessors, not in the immediatnesse and extraordinary way of calling;<sup>20</sup> not in the admirable measure and kinds of their *aequala*, or gifts, not in the infalliblenesse of their judgement, nor in the universality of their charge, but in the effectuall execution of those offices, which should be perpetuated to his Church, for the salvation of mankind. Such were the preaching of the Gospell, and the administration of the Sacraments, the ordaining Church-officers, the ordering of Church affairs,

fairs, the infliction of censures, and, in short, the power of the keys, which we justly say, were not tyed to St. *Peters* girdle, but were communicated to all his fellows, and to all his and their successors for ever. By vertue whereof, all true Pastors can open and shut heaven gates above, much more the Church dores here upon earth: And all these acts are of such necessity, 10 that without them the Church could not at all subsist; at least, not long and in any tolerable Condition. The power of these acts, as it was by our Saviours Commission, originally in the Apostles, being by them conveyed to the Church, and not by the Church conveyed to them; So it succeeded accordingly in, and to their successors, and was incorporated into their office; we that are Priests receive the Keys in *Peter* (saith St. *Ambrose*) *Veniat ad Antistites*, saith St. *Augustine*; Let them come to the Bishops, by whom the keys are ministred in the 20 Church. As *Beza* said truly of the promise of the holy Ghost, that it was given for the good of the whole Church, yet not unto the whole Church; but pecuniary unto the Apostles (to give to others at least) so must it be said of this power. And so indeed by *Calvins* own determination, Beza de Grad. ministr. c. 5. Calv. Instit. l. 4. c. 3.

Hoc postremo  
habendum est  
non universam  
multitudinem  
manus imposu-  
isse suis mini-  
stris, sed solos  
pastores.

none but Pastors might lay hands on the or-  
dayned, and none but they were capable to  
weild the great censures of the Church: Shortly  
then, was this power left by the Apostles, or  
was it not left? If it were left, (as we could  
else have no Church) was it left with all or  
with some? with all it cannot; the multitude  
cannot be thought fit for these affaires; If with  
some, then whether with one in a City or ter-  
ritory, or with more? If with more, why is  
the charge then imposed upon one. One Timo-<sup>10</sup>  
thy in *Ephesus*; One Titus in *Crete*; One Angel  
in *Thyatira*; One other in *Philadelphia*, *Laodi-  
cea*, and the rest: And why are those single  
persons challengable for the neglect? And if  
this power, and this charge, were by the very  
hands of the Apostles, entayled upon these e-  
minent persons, which should by due ordina-  
tion therein succeed them, and from them line-  
ally descend upon us, I wonder what humane,<sup>10</sup>  
power dare presume to cut it off. Neither do  
I lesse marvell at the opinions of those Di-  
vines, which holding Episcopacy thus to stand  
*Jure Apostolico*, in the first institution, yet hold  
it may be changed in the sequel. For me I have  
learned to yeild this honour to these inspired  
men,



men, that I dare not but think these their ordinances, which they intended to succession, immutable. Some kinds of Ceremonious prescriptions fell from them, which were meant to be only locall, and temporary; those we have no reason to thinke our selves obliged to, but those which they left for the administration of Gods Church, it shall be high presumption in any to alter: because the Apostles did but meet<sup>10</sup> together divers times, on the first day of the week; and *S<sup>t</sup>. Paul* ordered that day for the laying aside their Collections; And that is only called the Lords day by the Apostle; How strongly are the vehement opposites of Episcopacy, wont to maintain that day, in succession to the Jewish Sabbath; and that in all points unalterable, by any humane authority? Surely had they but the tenth part of that plea from the Apostles, for this their Judaicall-<sup>20</sup> Evangelicall Sabbath, which we have for our Episcopacy, they would make us feel the Dint of this argument, and would in the rigorous observation of it, out-do the Jews: But you are now ready to choak me with some Apostolicall ordinances, which were even of themselves reversed. Be it so: Then you tell me of the first

form of their goverment of the Church, which (say you) was by an equality : from which, if (as we plead) they afterwards ascended to this imparity (which we now contend for) why is it not as safe say you, for us to take up that their first form, as this latter. Admitting all this, our answer is the readier; we like well to make those holy men of God our choosers: They thought fit to alter to this: and therefore we think fit to hold to it: They tryed both,<sup>10</sup> and left this to be continued. The truth is, the Church of God at the very first, was only in framing, and not all of a suddain framed; In framing thereof, as the equality among themselves (by the fulnesse of Grace which they all had) conduced to that work; so all that while, for the better promoting of the same worke they themselves maintained their own superiority and power over other Presbyters: So then the chang being made by the Apostles<sup>20</sup> themselves; and not by other; they being infallibly guided by the Spirit of God, though they changed, we may not; Nay, because they changed, we may not; the holy Ghost led them unto it; and therefore we, unlesse we will oppose the ordinance of the holy Ghost, must

not

not detrect to continue it. Otherwise, why may I not urge the same argument in the instanced Sabbath, The Apostles had duly kept the seaventh day according to the Law; they after fell to the observation of the first day. What, shall any man now infer, why not the Jewish Seaventh, which was first kept rather than the Evangelicall first, which was last taken up? However then (as it is usually up-  
 10 brayded to us out of our reverend *Whitgift*) there may be some appendances and formalities of government, alterable by the wisdom and discretion of the Church; yet for the main substance, it is now utterly indispensable, and must so continue to the worlds end. Indispensable by any voluntary act (what inevitable necessity may do in such a case, we now dispute not) necessity hath dispensed with some im-  
 20 mediately Divine Laws: Where then that may be justly pleaded, we shall not be wanting both in our pity, and in our Prayers.

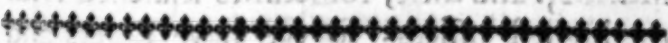
*Nisi coegerit  
 dura necessitas  
 cui nulla lex  
 est posita Hadr.  
 Sarav. resp ad  
 rex de gradib.  
 &c.*

T H E





# The third Part.



## S. 1.

*The appellation of Lay-Elders, and the state of the question concerning them.*



THE question concerning the lay-Presbytery is not easily stated; The thing it selfe is so new, that we are not yet agreed of the name. *Presbyter*, we know, in the Greek, as also *Zachen*, in the Hebrew (whence the use of it is borrowed) is a word importing age; and signifies a man elder in yeares: Now, for



that yeares should, and doe commonly bring knowledge and experience, and carry gravity and authority: therefore it is traduced from that naturall sense, and used to signifie a man of some eminence in place, and government: so we have in the Old Testament, Elders of the house, *Gen. 50. 7.* Elders of the Congregation, *Levit. 4. 15.* Elders of the City, *Deut. 19. 12.* Elders of the land, *Gen. 50. 7.* Elders of the people, *Mat. 21. 23.* and these, sometimes matched with<sup>10</sup> the highest offices; so we have Elders and Iudges, *Deut. 21. 2.* Princes and Elders, *Ezra 10. 8.* Priests and Elders, *Lam. 1. 19.* And all these weretitles of civill authority: But when we come to the dayes of the Gospell, under the New Testament; now we finde the Elders of the Church, *Acts 20. 17.* *Acts 11. 30.* and *14. 23.* A name which comprehended all those sacred persons who were imployed in the promulgation of the Gospell (as *Calvin* well observes,<sup>20</sup> whether Apostles, Prophets, Evangelists, Pastors and Doctors:) and indeed none but them; and in vaine shall we seeke for any other Presbyters, or Elders in the Acts, or Epistles of the blessed Apostles, or in all following antiquity. What, to make therefore of those Elders, or Presbyters

Presbyters which are now in question, which, faith Travers (if you will speake properly) are onely them that rule, he were wise that could tell: Meerely civill they would not be, for they take upon them Ecclesiasticall charges: Meerly sacred and spirituall they are not, for they are neither Bishops, Priests, nor Deacons: Meerly Laick they would not be, Clergimen they deny to be. Those of old that served at the Altar,  
 10 were wont to be described by their Linnen vestures; other men by wollen; these are neither of both, but a mixture of both; a Linsey-wolsey contexture: a composition, which as God (in type of what I now say not) forbad under the Law, so he never had use of it, never acknowledged it under the Gospell; How therefore, in this fagge-end of the world, they should come to have any new being in the Church, it is enough for me to wonder: If  
 20 they affect to be *seniores populi*, we would not grudge them this title; but if *seniores*, or *Presbyteri Ecclesie*; they have no more right to that; than we Bishops have to Crownes and Scepters; least any doubt should seeme ungrounded, Beza, who will not yeeld these Elders Laicks, to grace them the more, ascribes to them

Bez. Resp. ad  
 S. 1. 1. 1. 1. 1. 1.  
 Laicos.

ubi supra.

Abrah. Henric.  
Thef. Genev.

The admini-  
stration of the  
Word is given  
to the Elders,  
but to another  
end. *Eccl. Ut ju-  
diciis Ecclesia-  
sticis praeanti-  
bus pastoribus  
praesunt.*

Acts 20.

some kinde of spirituall cure; they feed the flock by governing; they are *prophetae*, and preach after a sort in the reproofe of sin in their Consistory; and yet he is faine to contra-distinguish them from teaching Elders; and their stile forsooth is *superiores*, governments: But, tell me, I beseech you, deare brethren, you that are so apt to affect, and receive a forraigne discipline; tell me in good earnest; can you think this to be the feeding of the flocke of Christ, <sup>10</sup> which S. Paul requires of the Elders at *Ephesus*? can you thinke these men to bee such as the Apostle there speakes of, *In quo Dominus vos constituit Episcopos*; encharging them with the flocke over which Christ hath made them Bishops? Was ever any Lay-Elder stiled by that name? Doth not *Calvin* himselfe confesse, that the Presbyters both there mentioned, and *Titus* 1. 5. are no other than Doctors and Teachers; because in both places <sup>20</sup> they are stiled Bishops? And was there ever heard of a Lay-Bishop in the world? Those sacrilegious excepted in some parts of *Germanie*, who retaine nothing of that divine order, but lands and name. Yea, my brethren, why are ye willing to be deceived?  
who

who ever spake or heard of a Lay-Presbyter in all the Church of God, till this age? Take the terme as it is: We are forced upon this epithete for distinction sake; not out of any scornfull intent of discouraging Gods people: we know that in a generall acception they are all the Lords inheritance; but because there is a necessary difference to be put betwixt them, whom God hath separated to his owne immediate service in the Ministerie, and those Christians which are under them in their Ministeriall charge; we make use of these termes wherewith the greatest antiquity hath furnished us. The old Canons, named Apostolicall, make frequent mention of it. The blessed Martyr, old *Ignatius*, as in other places, so especially in his Epistle to them of *Smyrna* (which we have already cited) is cleare, *ei λαϊκοι*, &c. Let the Laicks be subject to the Deacons, the Deacons to the Presbyters, &c. And before him the holy Martyr *Clement B. of Rome*; as we have formerly alledged. A lay man is bound to Laick precepts. And yet before him also, I for my part am confident, that *S. Peter*, whom this man succeeded, both in his Chaire and Martyrdome,

1 Pet. 5.3.

meant no other when he charged his fellow Bishops that they should feed their flocke, *μη κατακυριεύοντες τὸν κλῆρον*, not domineering over their Clergie: for the word is plurall; not as if it were *Clero*, but *Clericis*: and in the verse before it is, *ἐπισκοπῆτε*, the very act of Episcopacie; those which would have it taken otherwise, are faine to add a word of their owne to the text; reading it, Gods heritage; whereas the Originall is meerely *κλήρον*, perfectly to this sense. 10  
Neither is there any *Ataxie* to bee feared in bringing in this distinction, betwixt Pastors and flock; It is an *Eutaxie* rather: and such as without which, nothing could ensue, but confusion. If these men then be spirituall and sacred persons, why do they not challenge it? If Laicke, why are they ashamed of it? If betwixt both, let them give themselves that title which *Bernard* gives himselfe upon the occasion of his forced forbearance of his Canon- 20  
call devotions; *Ego tanquam Chimera quaedam mei seculi*. Heare then ye seduced Brethren, that goe all upon trust for the strong beliefe of a Lay-Presbytery; your credulity hath palpably abused you; It is true, this advantage you have, that the first authours of this late device were  
men



men of great note in their times, but men still; and herein they show'd it too well: that for their owne ends, they not onely invented such a government, as was never heard of in any Christian Church, throughout the whole world, before them, but also found out some pretence of Scriptures, never before so understood, whereupon to father their so new, and (now) plausible erection.

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## §. 2.

*No Lay-Elder ever mentioned or heard of in the world, till this present age: The texts of Scripture particularized, to the contrary.*

20 **A**Nd that you may not thinke this to be some bold unwarranted suggestion from an unadvised adversary, let mee tender this faire offer to you: It is an hard and long taske for a man to prove negatives; let any of your most learned and confident teachers produce but the name of any one Lay-Presbyter, that ever was in the Church from the times of Christ and his Apostles, untill this present

present age, I shall yeeld the cause, and live and die theirs. We finde in common experience, that we apprehend things according to our owne prepossession: laundised eyes seeme to see all objects yellow; blood-shotten, red: it is no marvell if those who have mancipated their mindes to the judgements of some, whom they over-admire, and have lent their eyes out of their owne heads, wheresoever they finde mention of an Elder in the New Testament,<sup>10</sup> think presently of a Lay-Presbytery; like that man in *Erasmus*, who perswaded himselfe, he saw a strange Dragon in the ayre, because his friend confidently pointed to it, and seemed to wonder at his not seeing it; but those who with unpartiall and unprejudiced hearts shall addresse themselves to the Booke of God, and with a carefull sincerity, compare the Scriptures, shall finde, that wheresoever the word Elder, or Presbyter is, in an Evangelicall sense,<sup>20</sup> used in the holy Epistles, or the history of the Acts, (except it be in some few places, where eldership of age may be meant) it is onely and altogether taken for the Ministers of the Gospel. There are (if I reckon right) some two and twenty places where the word is mentioned,

oned, were it not too long to take them in-  
to particular examination, I should gladly  
scan them all; some we will; Let us begin  
with the last; *The Elder unto the well-beloved* <sup>2 Ioh. 1.</sup>  
*Gaius*: And, *The Elder to the elect Lady*: What <sup>3 Ioh. 1.</sup>  
Elder is this? Is it not the holy and deare  
Apostle S. John? *The Elders which are among you I*  
*exhort, who am also an Elder &c. Feed the flock*  
*of God which is among you, (saith Saint Peter.)* <sup>1 Pet. 5. 1.</sup>

10 Lo, such an Elder as Saint Peter, such were  
they whom he exhorts; their title is one,  
their worke is one: I suppose no lay-Elder  
will take upon him this charge of feeding  
the flock of Christ, with Saint Peter; and if  
*Beza* would faine, out of favour to their new  
erection, straine the word so farre as to feed-  
ing by government, yet it is so quite against the  
haire, that *Calvin* himselfe, and *Chamier*, and *Mou-  
lin*, (and who not) do every where contra-di-  
10 stinguish their Pastors to their ruling Elders:  
And for the place in hand, *Calvin* is cleare ours,  
The flock of Christ, saith he, cannot be fed but  
with pure doctrine, *quæ sola spirituale est pabulum.*  
Is any man sicke among you? saith S. James, Let <sup>James 5. 14.</sup>  
him call for the Elders of the Church, and let them  
pray over him, anoynting him with oyle in the name of

*the Lord, and the prayer of faith shall save the sick.* Are these Lay-Elders, thinke we, whom the Apostle requires to be called for: Who must comfort the sicke, cure him by their prayers, anoynt him with their miraculous oyle, for recovery? Let me ask then, were there no spirituall Pastors, no Ministers among them? And if there were such, was it likely, or fit, they should stand by, whiles lay-men did their spirituall services? Besides, were they lay-hands to which this power of miraculous cure by anoynting the sicke, was then committed? Surely, if we consult with *S. Marke*, we shall finde them sacred persons; such lips, and such hands must cure the sick; so then the Elders of *S. Iohn*, *S. Peter*, *S. Iames* are certainly Pastors, and Ministers, And what other are *S. Pauls*? For this cause (saith he to *Titus*) I left thee in *Crete*, that thou shouldst set in order the things that are wanting, and ordaine Elders in every City. What Elders are those? The next words shall tell you; If any be blamelesse, the husband of one wife, having faithfull children, &c. For a Bishop must be blamelesse, as the steward of God; Lo *S. Pauls* Elder here, is no other than a Bishop, even then, as the Fathers observe, every Bishop was a Presbyter. And though

though not every Presbyter a Bishop, yet every Presbyter a sacred and spirituall person; such a one as is capable of holy Ordination: thus might we easily passe through all these texts, wherein there is any mention of Presbyters; One onely place there is, that might to a fore-inclined minde seeme to give some colour, (and God knowes, but a colour) of a lay-Presbytery, *Let the Elders that rule well, saith S. Paul to Timo-* 1 Tim. 5. 17.

*thy, be counted worthy of double honour, especially they who labour in the word and doctrine.* A place, which hath been so thoroughly sifted by all, who have medled with this ill-raised controversie, as that no humane wit can devise to add one scruple of a notion, towards a farther discussion of it. I dare confidently say, there is scarce any one sentence of Scripture, which hath undergone a more busie and curious agitation; The issue is this, That never any expositor for the space of  
10  
20  
fifteene hundred yeares after Christ; tooke these Presbyters for any other than Priests, or Ministers: Of eleven or twelve severall expositions of the words, each one is more faire, and probable, than this, which is newly devised, and obruded upon the Church: That the text is so farre from favouring these lay-Presbyters;



that wee need no other argument against them ; For, where was it ever heard of, or how can it be, that meere Laicks should be *ἐπισκοποι* ? Bishops and Pastours have had that stile, as in Scripture, so in following antiquity, that passage of *Clemens Alexandrinus*, cited by *Eusebius*, concerning Saint *Iohn*, that he at *Ephesus* committed the charge of his young man to an old Bishop, whom he calls *πρεσβυτερον*, besides that of *Iustin Martyr* already cited, and 10 others, shew it plainly. And if (as some) our appellation of Priest come from *πρεσβυτερος*, as it well may, how can a lay-man be so ? Or if from *Prebste*, (as the more think) let us have Lay-priests, if Lay-presbyters : And what better Commentary can we have of Saint *Pauls* *ἐλπίς ἐπισκοπων*, than himselfe gives of himselfe ; in his exhortation to the Elders, or Pastours, at *Ephesus*, who interprets it, by carefully attending to themselves, and their flocks ; which even 10 their owne authours are wont to appropriate to Pastours. And what can that double honour be which the Apostle claimes for these Elders or Presbyters, but respect, and due maintenance ? To whom is this due, but to those that serve at the Altar ? As for Lay-Presbyters,

byters, was it ever required that they should be maintained by the Church?

And what can those *κοπῶντες* be, but those Priests which diligently and painfully toyle in Gods harvest; in the Word and Doctrine? All the Elders therefore there intended, are exercised in the Word and Doctrine, but there are some that doe *κοπῶν*, labour more abundantly than the rest; these must be respected  
 10 and encouraged accordingly; Neither is there any reason in the world, to induce an indifferent man to think, that this *μάλιστα κοπῶντες* should imply a severall and distinct office, but rather a more intense, and serious labour in the same office; as might bee showne in a thousand instances. Whereas therefore this is the only Scripture that in some fore-prises eares seemes to sound towards a Lay-presbytery; I must needs professe for my part, if there  
 20 were no other text in all the Booke of God more pregnant for their disproofe, I should thinke this alone a very sufficient warrant for their disclamation. And I doe verily perswade my selfe, that those men, who, upon such weake, yea, such no-grounds, have taken upon them, being meere Laicks, to manage  
 B b b 3 these

these holy affaires of God , have an hard answer to make one day , before the Tribunall of Almighty God , for this their presumptuous usurpation.

Now then, since this one litigious, and unproving text, is the onely place in the whole New Testament , that can beare any pretence for the lay-Presbytery, (for, as for their *Dic Ecclesie*, and their *ex Baptismo*, they are so improbable, and have been so oft and throughly charmed, that they are not worth either urging, or answer) and on the contrary, so many manifest, and pregnant testimonies of Scriptures, have been and may be produced , wherein the Presbyters, or Elders of the Church, are, by the Spirit of God onely meant for the spirituall guides of his people; I hope every ingenuous Christian will easily resolve, how much safer it is for him to follow the cleare light of many evident Scriptures, than the doubtfull glimmering of one mistaken text.



## S. 3.

*Lay-Eldership a meere stranger to antiquity: which acknowledgeth no Presbyters, but Divines.*

**A**Nd as the Scriptures of God never meant to give countenance to a lay-Presbytery, so neither did subsequent antiquity; I speak it upon good assurance; there was never any clause in any Father, Councell, History, that did so much as intimate any such office in the Church of God, or the man that wielded it: The fautors of it would gladly snatch at every sentence in old records, where they meet with the name of a Presbyter, as if there the bells chimed to their thought: But certainly, for fifteene hundred yeares, no man ever dreamed of such a device; If he did, let us know the man. I am sure our Apostolicall *Clemens* makes a contradiction of Laicks, and Presbyters: And *Ignatius* the holy Martyr, yet more punctually, goes in these degrees, *episcopos, presbiteros, diaconos, quæ hærent.* This difference is so familiar with that Saint, as that we scarce misse

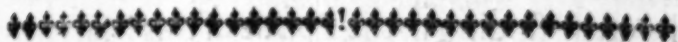
*Clem. Epist. ad Corinb. supra. Ignat. Ep. ad Magn. Do nothing without your Bishop, neither Presbyter, nor Deacon, nor Laick.*

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*Clem. Epist. ad Corinth. supra. Ignat. Ep. ad Magn. Do nothing without your Bishop, neither Presbyter, nor Deacon, nor Laick.*



*Ignat. Epist. ad  
Ephes.*

it in any of his Epistles, in so much as *Vedelius* himsele finding in the Epistle of this Martyr to the Ephesians, τὸ ἀξιόματον πρεσβυτέρων, translates it, *memorable sacerdotum vestrorum collegium*, a Colledge of Presbyters: such the Bishops of those firsttimes had (as we have still the Deane and Chapter, to consult withall, upon any occasion) but those Presbyters were no other than professed Divines: Neither were ever otherwise construed. If we looke a little lower,<sup>10</sup> who can but turne over any two leaves of the first Tome of the Councils, and not fall upon some passage, that may settle his assurance this way? Those ancient Canons which carry the name of the Apostles, are exceedingly frequent in the distinction. They speake of the Bishops, or Presbyters offering on the Altar of God, which no Lay-man might do: They make an act against a Bishops or Presbyters rejection of his wife, under pretence of religion, which in<sup>20</sup> a Lay-man was never questioned. They forbid a Bishop, Presbyter, or Deacon to meddle with any secular cares or employments; A Laick person had no reason to be so restrained; shortly (for we might here easily wearie our reader) the ninth of their Canons is punctuall, which

*Can. Apost.  
c. 3, 4, 5.*

*c. 6, 7.*

which plainly reckons up the Bishop, Presbyter, Deacon, as *ἐπίσκοπος, πρεσβύτερος, διάκονος*, of the Priestly life; and in the foureteenth, if any Presbyter or Deacon, *πρεσβύτερος, διάκονος*; or whosoever else of the Clergie.

Dionysius the mis-named Arcopagite hath *ἐπίσκοπος* and *πρεσβύτερος* for Bishops and Presbyters; and the holy Martyr Cyprian, *Cum Episcopo Presbyteri Sacerdotali honore conjuncti*, the Presbyters joyned with the Bishop in Priestly honour, *l. 3. ep. 1.* What shall I need to urge, how often in the ancient Councils they are stiled by the name of *ἐπίσκοποι*, Priests; and how by those venerable Synods they have the offices and employments of onely Priests and Clergimen put upon them; our two learned Bishops, D. Bilson, and D. Downam, have so cleared this point, that my labour herein would be but superfluous; I referre my reader to their unquestionable instances; One thing let me adde not unworthy of observation, I shall desire no other authour to confute this opinion of the Lay-presbyterie, than Arius himself, the only ancient enemy of Episcopacie; what is a Bishop (saith he) other than a Presbyter? &c. there is but one order, one honour of both: Doth the Bishop impose hands?

so doth the Presbyter. Doth the Bishop administer Baptisme? so doth the Presbyter. The Bishop dispenseth Gods service; so doth the Presbyter, &c. Thus he. Lo; there is but one professed enemy to Bishops, in all the history of the Church, and he in the very act of his opposition to Episcopacie, marres the fashion of a Lay-presbytery. He could not *in terminis* directly oppose it indeed, How should he oppose that which never was? But he attributes such acts and offices to a Presbyter, as never any Laick durst usurpe; such as never were, never could be ascribed to any that was not consecrated to God, by an holy ordination: Had this man then, but dreamed of a Lay-presbytery, either to supply, or affront Episcopacie, it might have beene some countenance (at least, to the age of this invention) but now, the device hath not so much patrocination (pardon an harsh word) as of an old Stigmatick: yea it is asquashed by the sole and onely Marprelate of the ancient Church.

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§.4. *Arabrose's testimony urged for Lay-Elders*

*fully answered.*

**Y**Es, let me eat my word betimes, while it is hot: There is an holy and ancient Bishop, they say, that pleads for a Lay-presbytery; and who should that be, but the godly and renowned Archbishop, and Metropolitan of *Milaine*, *S. Ambrose*, a man noted, as for singular sanctimonie, so for the height of his spirit, and zeale of maintaining the right of his function; and what will he say? *Vnde et Synagoga, & postea etiam Ecclesia seniores habuit, &c.* Whereupon (saith he) both the Synagogue and afterwards, the Church also, had certaine Elders, or ancient men, without whose counsell nothing was done in the Church; which, by what negligence it is now out of use, I know not, except perhaps it were by the sloath of the teachers, or rather by their pride, for that they would seeme to be of some reckoning alone. Here is all; and now, let me beseech my reader,

*Ambas 1 Tim. 5.1.*



to rouze up himselfe a little, and with some more than ordinary attention to listen to this evidence, on which alone (for any likely pretence of antiquity) so great a cause wholly dependeth: And first, let him heare, that this is no *Ambrose*, but a counterfeit; even by the confession of the greatest favourers of the Lay-presbyterie; who; that they would thus easily turne off the chiefe, (if not the only) countenance of their cause, it is to me a wonder; but they well saw, if they had not done it, it would have beene done for them; *Possevine* thinks he finds *Pelagianisme* in this Commentarie upon the Epistles: Both *Whitaker* and *Bellarmino* disclaime it for *Ambrose's*; the later pitches it upon an hereticke, even the same which was the authour of the booke of the Questions of the Old and New Testament; *Hilarie* the Deacon, and the former, doth little other, whiles he cites, and seemes to allow the Censures of *Lovaine* to this purpose. *Maldonate* casts it upon *Remigius Lugdunensis*, who lived Anno 870, farre from any authentick antiquity; and confidently sayes, no man that ever read *Ambrose's* Writings, can think these to bee his. It is then first, no great matter what

*Park. Polit. Eccl.*

*Bellar. Tom. 4.  
de Amiff. grat.  
s. 5. & l. 4. de  
Justif. c. 8.*

*Maldon. in  
Mat. 19.*

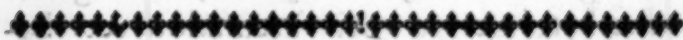
what this witnesse saith; but yet let us heare him; *Vnde synagoga*, (saith hee) Whereupon the Synagogue, and after, the Church also, had Elders: And whereupon was this spoken, I beseech you? Let my reader but take the fore-going words with him, and see if hee can forbear to smile at the conceit. The words run thus; upon occasion of S. Pauls charge, *Rebuke not an elder; but intreat him, as*  
 10 *a father; &c.* *Propter honorificentiam ætatis; majorem nativum mansuetudine ad bonum opus provocandum; &c.* For the honour of age, the elder in yeares is by meeknesse to bee provoked to a good worke, &c. *Non apud omnes ubique gentes honorabilis est senectus*: For, saith he, amongst all nations every where old age tis honourable: And so inferres, whereupon, both the Synagogue, and afterwards the Church, had certaine elder or  
 20 ancient men, without whose counsell nothing was done in the Church. Plainly the words are spoken of an elder in age, not any Elder in office. And so S. Pauls words import too, for it follows, *the elder women as mothers*, and I suppose no man will think S. Paul meant to ordaine Eldresses in the Church, Thus in the supposed

*Ambrose*, all runs upon this straine; for there is *honorificentia etatis*, the honorificence of age; *maiores natu, honorabilis senectus*; no intimation of any office in the Church. But you will say, here is mention of the Elders that the Synagogue had: True, but not as Iudges, but onely as aged persons; whose experience might get them skill, and gravity procure them reverence; and such the Church had too; and made use of their counsell; and therefore it followes, *quorum sine consilio*, without whose counsell, nothing was done in the Church; he saith not, without whose authority: these then, for ought this place implieth, were not incorporated in any Consistory, but, for their prudence, advised with, upon occasion; and what is this to a fixed bench of Lay-presbyters? Or, if there were such a settled Colledge of Presbyters, in ancient use (as *Ignatius* implies) yet where are the Lay? They were certaine ancient experienced Divines, who upon all difficult occasions were ready to give their advice and aid to their Bishop; how little the true *Ambrose* dreamed of any other, let him be consulted in his noble, humble, and yet stout Epistle, to the Emperour *Valentinian*; where that

that worthy pattern of Prelates, well shewes,  
 how ill it could be brooked, that persons  
 meerly laick or secular, should have any hand in  
 judging and ordering of matters spirituall. Yea,  
 for this very pretended *Ambrose*, how farre he  
 was from thinking of a Lay-presbytery; let  
 him selfe speake, who in the very same Chap-  
 ter, upon those words [*Liet the Elders that rule well*  
*be counted worthy of double honour*], construes those  
 10 Elders, for *boni dispensatores*, &c. *fideles*; and be-  
 cause you may think this may well enough fit  
 Laick Presbyters; he adds, *Evangelizantes regnum*  
*Dei*, those that preach the Kingdom of God;  
 And againe: *Adversus Presbyterum*, &c. Against  
 a Presbyter receive not an accusation, &c. Be-  
 cause, saith he, (*Ordinis hujus sublimis est honor*) the  
 honour of this order is high; for they are the  
 Vicars of Christ; and therefore an accusation  
 of this person is not easily to be admitted; for  
 20 it ought to seeme incredible to us, that this  
 man, who is Gods Priest, should live crimi-  
 nously; Thus he: so as this *Ambrose's* Presby-  
 ters, are no other in his sense, than Gods Priests,  
 and Christs Vicars: If our Lay-presbyters  
 then have a minde to be, or to be called Priests,  
 and Vicars; their *Ambrose* is for them; els he

is not worthy of his fee for what he hath said.

If all antiquity have yeelded any other wit-  
nesse, worth the producing, how gladly should  
we heare him out, and returne him a satisfacto-  
ry answer; but the truth is, never any man  
thought of such a project; and therefore, if a-  
ny authour have let fall some favourable word,  
that might seem to bolster it, it must be against  
his will: Neither did any living man (before <sup>10</sup>  
some Burgessees of *Geneva* in our age took it up-  
on them) ever claime or manage such an office  
since Christ was upon the earth.



§. 5.

The utter disagreement, and irresolution of the pretenders  
to the new discipline, concerning the particular  
state of the desired government.

**A**ll this considered, I cannot but wonder, and grieve, to heare a man of such worth as *Bega* was, so transported, as to say, that this Presbytery, of their device, is the Tribunall of Christ: a Tribunall erected above



fifteene hundred yeares after his departure from us: an invifible Tribunall to all the rest of Gods Church besides; a Tribunall not knowne, nor resolved of by those that call it so. Surely our blessed Saviour was never ashamed to owne his ordinance; neither was he ever so reserved, as not to show his owne Crowne and Scepter to all his good subjects: he never cared for an outward glorious magnificence, but that spirituall port, which he would have kept in his government, he was farre from concealing, and smothering in a suspicious secrecy. If this then be, or were Christs Tribunall, where, when, how, in whom, wherefore was it set up? Who sees not that the wood whereof it is framed, is so green, that it warpes every way; Plainely, the sworne men to this exoticall government, are not agreed of their verdict; An exquisite forme they would  
10 faine have, but what it was, or what it should be, they accord not: Even amongst our own, in the Admonition to the Parliament, *Anno 1572.* a perfect platforme is tendred, not so perfect yet, but two yeares after it is altered, nine  
20 yeares after that, *Anno 1583.* a new draught, fit for the English Meridian, is published; yet,  
D d d that,

that, not so exact, but that *Travers* must have a new essay to it, 29. *Eliz.* And after all this, a world of doubts yet arise, which were in 1588. debated at *Coventry, Cambridge*, elsewhere. And yet still, when all is done, the fraternity is as far to seek in very many points for resolution, as at the first day: yea, at this very houre, faine would I know whether they can ring this peale without jarres; It is not long agoe, I am sure, that they found every parcell of their government litigious; *Cartwright* is for a Presbytery in every Parish, wheresoever a Pastour is, and his late clients make every village a Church, absolute, and independent; the Genevian fashion is otherwise; neither doth *Daneus* think it to be Christs institution, to have every Parish thus furnished and governed: Our late humorists give power of excommunication, and other censures to every Parish-Presbytery: The Belgick Churches allow it not to every particular congregation, without the counsell and assent of the generall Consistory: There are that hold the Elders should be perpetuall: There are others, for a Trienniall, others for a bienniall Eldership; others hold them fit to be changed, so oft as their liveries, once a yeare. The Elders  
(sayes

Io. Calv. l. 4.  
Inst. c. 3.

(sayes T. C.) are joyntly to execute, with their Pastour, the election and abdication of all their Ecclesiasticall officers; Not so, saith I. C. *Soli pastores*, onely the Pastours must do it; And good reason; what a monster of opinions it is, that lay-men should lay on hands to the ordination of Ministers? I wonder these men feare not *Vzzab's* death, or *Vzziah's* leprosie: There are that doubt whether there should be Doctors in every Church, and I am deceived, if (in Scotland) you do not hold your Consistories perfect without them: There are that hold them so necessary a member of this body of Christs ordinance, that it is utterly maimed and unperfect without them. And indeed, what to make of their Doctors, neither themselves know, nor any for them. To make them a distinct office from Pastours, as it is an uncouth conceit, and quite besides the Text, (which tels of some Evangelists, some Prophets, some Pastours and Doctors, and not some Pastours, and some Doctors) so it is guilty of much error and wildnesse of consequence. For, how is it possible, that spirituall food, and teaching should be severed? Who can feed the soule, and not instruct it? Or, who can teach wholesome doctrine,

doctrine, and not feed the soule? This is, as if every child should have two nurses, one to give it the bib, another the brest; one to hold the dish, and the other to put in the spoone. Now, if Doctors must be, whether in every Parish one; whether admitted to sit, and vote in the Presbytery, and to have their hand in censures or not; or whether they bee Lay-men, or of the Clergie, whether as Academicall Readers, or as ru-<sup>10</sup> rall Catechists; are things so utterly undetermined, that they are indeed altogether undecidable. As for Deacons, there is (if it may be) yet more uncertainty amongst them, whether they bee necessary in the constitution of the Church, or whether members of the Consistory, or not; whether they should be onely employed in matter of the purse, or in the matters of God; or if so; how farre interested; whether fixed or moveable; and if so,<sup>20</sup> in what circle? And least there should be any passage of this admired government free from doubt; even the very widdowes have their brawles. These to some are as essentiall as the best; to others like to some ceremonies, of which *Iunius* his judgement was, *Si adsint,*

*non recuso; si absint, non desidero*: not to be refused where they are, and not to be missed where they are not; however, I see not why the good women should not put in for a share, and chide with the Elders, to be shut out: These which I have abstracted from our judicious surveyer, and an hundred other doubts concerning the extent, and managing of the new Consistory, are enough to let an ingenuous reader see, on what shelves of sand this late Allobrogicall device is erected: shortly then, let the abettors of the discipline pretended, lay their heads together, and agree what it is that we may trust to, for Christs Ordinance, and (that once done) let them expect our condescend; till then (and we shall desire no longer) let them forbear to gild their owne fancies with the glorious name of Christs Kingdome.

Ddd 3

§. 6.



## §.6.

*The imperfections and defects which must needs be yielded to follow upon the discipline pretended; and the necessary inconveniences that must attend it in a kingdome otherwise settled.*

**T**HIS uncertainty of opinion cannot choose but produce an answerable imperfection in the practice, whiles some Churches, which hold themselves in a Parochial absoluteness, necessarily furnished with all the equipage of discipline, must needs finde those defective, which want it; so as the Genevian and French Churches, and those of their correspondence, which go all by divisions of Presbyteries, must needs by our late reformers be found to come short of that perfection of Christs kingdome, which themselves have attained. Those Churches which have no Doctors, those which have no Deacons, those which have no Widdowes, what case are they in? And how few have all these?

Neither is the imperfection more palpable,  
and

and fatall, where these ordinances are missing, then is the absurdity, and inconvenience of entertaining them, where they are wisht to be: for howsoever, where some new State is to be erected (especially in a popular forme) or a new City to be contrived, with power of making their owne Lawes; there might perhaps be some possibility of complying, in way of policie, with some of the rules of this pretended Church-government: yet certainly, in a Monarchicall State fully settled, and a Kingdome divided into severall Townships, and Villages, some whereof are small, and farre distant from the rest; no humane wit can comprehend, how it were possible, without an utter subversion, to reduce it to these termes; I shall take leave to instance in some particulars; the strong inexpediencies, and difficulties whereof will arise to little lesse than either grosse absurdity, or utter impossibility. Can it therefore be possible in such a kingdome, as our happy *England* is, where there are thousands of small village-parishes, (I speak according to the plots of our own latest reformers) for every Parish, to furnish an Ecclesiasticall Consistory, consisting of one, or more Pastors, a Doctor, Elders, Deacons; perhaps

perhaps there are not so many houses, as offices are required; And whom shall they then be Iudges of? And some of these so farre remote from neighbours, that they cannot participate of theirs, either teaching, or censure: And if this were faisible, what stufte would there be? Perhaps a young indiscreet giddy Pastour, and for a Doctour, who, and where, and what? *Iohn a Nokes*, and *Iohn a Stiles*, the Elders; *Smug the Smith*, a Deacon; and whom, or what should<sup>10</sup> these rule, but themselves, and their plough-shares? And what censures, trow we, would this grave Consistory inflict? What decisions would they make of the doubts, and controversies of their Parish? What orders of government? For, even this Parochiall Church hath the soveraignty of Ecclesiasticall jurisdiction: If any of the fautors of the desired discipline dares deny this, let him looke to argue the case with his best friends, who all are for<sup>10</sup> this, or nothing: Els what means *Cartwright* to say, that in such cases, God powres out his gifts upon men, called to these functions, and makes them all new men? Here are no miracles to be expected, no enthusiasmes; an honest Thatcher will know how to hand his straw no whit better,

better, after his election, than he did before :  
 and was as deeply politike before, as now,  
 and equally wise and devout, though perhaps  
 he may take upon him some more state and  
 gravity, than he formerly did; and what a  
 mad world would it be, that the Ecclesiasticall  
 Lawes of such a company should be likethose  
 of the Medes and Persians, irrevocable; that  
 there should be no appeale from them: for, as  
 10 for Classes, and Synods, they may advise, in  
 cases of doubt, but over-rule they may not;  
 And if a King should, by occasion of his  
 Court fixed in some such obscure Parish, fall  
 into the Censure, even of such a Consistory or  
 Presbytery, where is he? Excommunicable  
 he is with them, and what then may follow,  
 let a *Buchanan* speake.

Now were it possible that an *Hockley in the  
 hole*, or (as *Cartwright* pleases to instance) an  
 20 *Hitchin*, or *Newington* could yeeld us choice of  
 such a worthy Senate, yet whence shall the  
 maintenance arise? Surely, as the host said up-  
 on occasion of a guest with too many titles;  
 we have not meat for so many; it is well, if a  
 poore and painefull incumbent can but live.  
 But whence (as the Disciples said) should we have

Ecc

bread

*bread for all these?* And what doe you think of this lawlesse Polycoyranie? that every Parish-Minister and his Eldership, should bee a Bishop and his Consistory; yea a Pope and his Conclave of Cardinals within his owne Parish, not subject to controulement, not liable to a superiour Censure? What do you thinke of the power of Lay-men to binde and loose? What of the equall power of votes in spirituall causes with their grave and learned Pastour? What, that those which are no Ministers, should meddle with the Sacraments; or should meddle with the Word, and not with Sacraments? To see a velvet cloake, a gilt rapier, and gingling spurres, attending Gods Table? To see a ruling Elder, a better man than his Pastour? Who knowes not, that it is the project of *Beza*, and the present practice of *Scotland*, that Noble-men, or great Senatours should be Elders, and perhaps at *Geneva* Deacons too; and then how well will it become the house, that great Lords should yeeld their Chaplaines to bee the better men? For as honest *Daneus*, (who knew the fashion well) *Longè est dissimile, & inferius, &c.* The place of the Elders

*Epist. before  
Helvet. Confes.*

*Daneus de Ec-  
cles. Disc. 10.*



ders is utterly unlike, and below the order of Pastours; neither (methinks) should it work any contenting peace to their great spirits, to heare that upon their Consistoriall Bench, their Peasantly-Tenant is as good as the best of them; and that if they looke awry to be so matched (which T.C. suggests) they disdain not men, but Christ: These are but a handfull of those strange incongruities, which will necessarily attend this mis-affected Discipline, which certainly if they were not countervailed with other (no lesse unjust) contentments, could never finde entertainment in any corner of the world; but each man would rule; and to be a King, though of a mole-hill, is happinesse enough. Had men learned to inure their hearts to a peaceable and godly humility, these quarrels had never been.

Artic. Genev. 7.

Ecc 2 §.7.

## §. 7.

*The knowne newnesse of this invention, and the quality of the late authors of it.*

**B**Vt that which is above all other exceptions most undeniable, and not least convictive, and, which I beseech the reader<sup>10</sup> in the bowells of *Christ*, to lay most seriously to heart, is the most manifestly-spick-and-span-newnesse of this devised Discipline; for all wise and staid Christians, have learned to suspect, if not to hate noveltie, in those things which are pretended to be the matters of God. In matter of Evidence they are old Records that will carry it. As the ancient of dayes is immutable, and eternall, so his truths are like him, not changeable by time, not decayable by age: who was<sup>20</sup> the father of this child, I professe I know not, otherwise than I have specified in my premonition to the Reader. I am sure *Calvin* disclaimes it, who, in his Epistle to Cardinall *Sadolet*, hath thus; I, for my part, professe to be one of them, whom you do so hostilely inveigh against; for although

*Calvin. Epist. ad  
Sadoletum Car-  
din. Ego autem,  
Sadolet, &c.*

although I was called thither (i. to Geneva) after the Religion was settled, and the forme of the Church corrected; yet, because those things which were done by *Farell* and *Viret*, I did not onely by my suffrage allow, but, what in me lay, laboured to conserve and ratifie, I cannot hold my cause any whit different from theirs. Thus he. So as he professeth onely to be the Nurse-father of that issue, which was  
 10 begot by a meaner Parent. It is true, those other were men of note too, but for ought I know, as much for their exuberance of zeale, as for any extraordinary worth of parts. *Farell* indeed was called *Flagellum sacrificulorum*, the scourge of Masse-Priests; and what he did for the reformation of Religion, I am as apt to acknowledge and applaud as the forwardest; But, that he preacht somewhere in the very  
 10 streets, and even (*Quamvis renitente magistratu*) in Saint Peters Church, was not to be brag'd of by himselfe or his friends. And in his violent carriage in the animating of the people to the outring of their Bishop *Pet. Balma*; (though perhaps faulty enough) and the introducing of this new forme of government: I wish he had lived and died in his *Vapincum*. His Coadjutor in

*Tamen si enim constituta jam religione, ac correctis Ecclesie forma illuc vocatus fuit: quia tamen quae à Farello ac Vireto gesta erant, non modò suffragio meo comprobavi, sed etiam, quantum in me fuit, conservare studui ac confirmare, separatam ab illis causam habere nequeo, &c.*

*Spanhem. Geneva Relituta.*

*Ficente interim ac marginat se plebe. Ibid.*

*Natus Vapinci, noto Delphinatus oppido. Idem.*

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*Calvin. Epist. ad  
Sadoletum Cardin.  
Ego autem,  
Sadolet, &c.*

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*Spanhem. Geneva Relituta.*

*Ficmente interim ac mugitante plebe. Ibid.*

*Natus Vapinci, noto Delphinatus oppido. Idem.*



this worke was (I perceive) one *Antho. Frumentius*, a vehement young man, who was set up by the people to preach upon a Fish-stall; and no doubt equally heartned his auditors to this tumultuous way of proceeding; but then, when *Viret* came once into the file, here was, at the least, fervour enough. The spirit of that man is well seene in his Dialogue of White Divels; these were the founders of that Discipline; men of eminence<sup>10</sup> we must believe, but farre inferiour to *Calvin*, who came into *Geneva*, first as a Lecturer, or Preacher, and then became their Pastour: in so much as *Zanchy* reports, when *Calvin* preacht at *S. Peters*, and *Viret* at *S. Ger-vases*, concurrent Sermons, a Frenchman asked, why he did not come somtimes, and heare *Viret*, answered, *Si veniret Sanctus Paulus, qui eâdem horâ concionaretur, quâ & Calvinus, ego, relicto Paulo, audirem Calvinum: If<sup>20</sup>* Saint Paul should come and preach in the same houre with *Calvin*, I would leave Paul, and heare *Calvin*; which was spoken like a good blasphemous zelote: But it is not to be wondered at in men of such spirits. I told you before what *Calvin* himselfe writes to  
*Farrell;*

*Zanch. Epist. ad  
 Misc.  
 Citat. in Surv.  
 Disc.*

*Calvin. Farell.*

*Farell*; There was one at *Basil* who professed to attribute *non minus Farello quam Paulo*; Not lesse to *Farell*, than to Saint *Paul*. O God, whither doth mad zeale hurry men? It appeares then, that *Farell* and *Viret* rough-hew'd this statue, which *Calvin* after polished; wee now know, *Consulem, ac Diem*, and I doubt not but some doe yet live, who might know the man. For me, although I have  
 10 not age enough to have knowne the Father of this Discipline, yet one of the Godfathers of it, I did know; who after his peregrination in *Germany* and *Geneva*, undertooke for this new-borne infant at our English Font; under whose Ministerie my younger yeares were spent: The authour of that bitter Dialogue betwixt *Miles Monopodius*, and *Bernard Blinkard*, one of the hottest and busiest sticklers in these quarrels at *Frankfort*. So young  
 20 is this forme of government, being untill that day unheard of in the Christian world; in which name *Peter Ramus* (though a man censured for affecting innovations in Logicke and Philosophie) is (if wee may credit his old friend *Carpentarius*) said to dislike it, and to frump it by the name of *Talmud Subandicum*.

Troubles of  
 the English  
 Church at  
*Frankfort* in  
 marg.  
 The zeale of  
*A.G.*

I cannot be ignorant of the common plea of the pretenders, that so farre is this forme from novelty, as that it was the most ancient, and first modell of Church-government under the Apostles. Thus they say, and they alone say it; All they have to say, more, in colour of reason, for it, is, That the twelve Apostles themselves were all equall: What then? If their pretended forme were bred from thence, where hath it lien hid all this while till now? That, they 10 can tell you too: Vnder the tyranny and usurpation of Antichrist. Deare Christians, I hope, you now believe it; that the very Apostles themselves, who lived to see and act the establishment of Episcopacie, would betray the Church, at their parting, to that man of sin: That all the holy Fathers and Martyrs of the Primitive Church, were either, through ignorance, or will, guilty of this sacrilegious treachery; that all the eyes of the whole world 10 were blinde, till this City (which was once indeed dedicated to the Sun, and beares it still for her emblem) inlightened them; and if ye can believe these strange suggesters, wonder ye at them, whiles I do no lesse wonder at you.

But withall give me leave to put you in mind,  
that

that this is a stale plea for more unholy opinions than one. The Anabaptists, when they are urged with the Churches ancient practice of baptizing of infants, straight pretend, that this illguise was brought in by Popery, and is a parcell of the mystery of iniquity; the New Arrians of our times, hellish hereticks, when they are pressed with the distinction of three persons, in the Deity; and one infinite Essence, straight cry out of Antichrist, and clamour, that this doctrine was hatched under that secret mystery of iniquity; the Father of the Familists, *HN.* *ibid.* a worse divell, if possible, than they, in his *Evangelium Regni*, sings the very same note, for his damnable plot of doctrine, and government; sadly complaining of Antichrist, and that the light of life hath lieh hid under the mask of Popery, until this day of love; and now he comes to erect his *Seniores sancte intelligentie*, Elders of the holy understanding, and his other rabble. *Evang. Regni.*

Beware therfore, I advise you, how you take up this challenge, but upon better grounds; disgrace not Gods Truth with the odious name of Antichristianisme; honour not Antichrist with the claime and title of an holy Truth; Confesse the device new, and make your best of

it; But if any man will pretend this government hath beene in the world before, though no footsteps remaine of it in any history or record, he may as well tell me, there hath beene of old a passage from the Tenariffe to the Moone, though never any but a *Gongaga* discovered it.



§.8.

*A Recapitulation of the severall heads; and a vehement exhortation to all Readers; and first to our Northerne brethren.*

**N**Ow then I beseech, and adjure you, my deare brethren, by that love you profess to beare to the Truth of God, by that tender respect you beare to the peace of his Sion, by your zeale to the Gospell of Christ, by your maine care of your happy account, one day, before the Tribunall of the most righteous Iudge of the quick and dead; lay every of these things seriously together, and lay all to heart: And if you finde that the government of Episcopacie established in the Church, is  
the



the very same, which upon the foundation of Christs Institution, was erected by his inspired Apostles, and ever since continued unto this day, without interruption, without alteration; If you finde that not in this part of the Western Church alone, into which the Church of Rome had diffused her errors, but in all the Christian world, farre and wide, in Churches of as large extent as the Roman ever was, and  
10 never in any submission to her, no other forme of government was ever dreamed of from the beginning; If you finde that all the Saints of God, ever since, the holy Martyrs, and Confessors, the Fathers, and Doctors, both of the Primitive and ensuing Church, have not onely admitted, but honoured, and magnified this onely government, as Apostolicall; If all Synods and Councils that have been in the Church of God, since the Apostles time, have received and  
20 acknowledged none but this alone; If you finde that no one man from the dayes of the Apostles till this age ever opened his mouth against it, save onely one, who was for this cause amongst others, branded and discarded for an heretick; If you finde that the ancient Episcopacie, even from *Mark, Bishop of Alexan-*

*dria*, *Timothy* Bishop of *Ephesus*, and *Titus* of *Crete*; were altogether in substance the same with ours, in the same altitude of fixed superiority, in the same latitude of spirituall jurisdiction; If you finde the Laicke Presbytery an utter stranger to the Scriptures of God; a thing altogether unheard of in the ancient times, yea, in all the following ages of the Church; If you finde that Invention full of indeterminable uncertainties; If you finde<sup>10</sup> the practice of it necessarily obnoxious to unavoidable imperfections, and to grosse absurdities, and impossibilities; Lastly, if you finde the device so new, that the first authors and abettors of it are easily traced to their very forme, as those that lived in the dayes of thousands yet living; If you finde all these, (as you cannot choose but finde them) and many weighty considerations moe, being so clearely laid before you, I beseech<sup>20</sup> you suffer not your selves to be led by the nose, with an unjust prejudice, or an over-weening opinion of some persons, whom you thinke you have cause to honour; but without all respects to flesh and blood, weigh the cause it self impartially in the ballance of Gods Sanctuary,

ary, and judge of it accordingly. Vpon my soul, except the holy Scripture, Apostolicall acts, the practice of the ancient Church of God, the judgement of all sacred Synods, of all the holy Fathers, and Doctors of the Church, all grounds of faith, reason, policie, may faile us; we are safe, and our cause victorious.

Why then, O why will you suffer your selves to be thus impetuouſly carried away, with the false suggestions of some miſ-zealous teachers, who have (as I charitably judge of some of them, whatſoever grounds the rest might have) over-run the truth in a detestation of error: and have utterly lost peace in an inconsiderate chace of a fained perfection; For you, my Northerne brethren (for such you shall be, when you have done your worst) if there were any foul personal faults found in any of our Church-governours, (as there never wanted aspersions, where an extermination is intended) alas, why should not your wisdom & charity have taught you to distinguish betwixt the calling, & the crime? were the person vicious, yet the function is holy: why should God & his cause be stricken, because man hath offended, & yet to this day no offence proved? Your Church hath been anciently famous

D. Henr. Spelman ex Hectore Boetio. Anno 840.

for an holy and memorable Prelacie, and though it did more lately fall upon the division of Dioceses; so as every Bishop did in every place (as opportunity offered) execute Episcopall offices (which kinde of Administration continued in your Church till the times of Malcolme the third) yet this government over the whole Clergie, was no lesse acknowledged than their sanctimony; after the setting of those your Episcopall Sees, it is worth your note, and our <sup>10</sup> wonder, which your *Hector Boetius* writes; *Sacer Pontificatus Sancti Andreæ tanta reverentia, &c.* The Bishoprick of S. *Andrewes*, was with so great reverence, and innocence of life, from the first institution of it, in a long line of Episcopall succession continued to the very time, wherein we wrote this; That six and thirty, and more, of the Bishops of that See were accounted for Saints. Good Lord! How are either the times altered, or we? There may be differences of car- <sup>20</sup> riage; and those that are Orthodoxe in judgement, may be faulty in demeanour; But I grieve and feare to speak it; There is now so little danger of a Calender, that no holiness of life could excuse the best Bishop from being ejected, like an evill spirit, out of the bosome of that Church. *Deus omen, &c.* In

In the name of God, what is it, what can it be that is thus stood upon? Is it the very name of Episcopacie, which (like that of *Tarquin* in *Rome*) is condemned to a perpetuall disuse? What hath the innocent word offended? Your own Church, after the Reformation, could well be contented to admit of Superintendents; and what difference is here (as *Zanchius* well) but that good Greek is turn'd into ill Latin; Their power, by your own allowance and enacting, is the same with your Bishops; Their Dioceses accordingly divided; their residence fixed: viz, The Superintendent of *Orkney*; his Diocese shall be the Isles of *Orkney*, *Catness*, and *Strathnaver*; his residence in the town of *Kirkwall*. The Superintendent of *Ross*; his Diocese shall comprehend *Ross*, *Sutherland*, *Murray*, and the North Isles, called the *Skye*, and *Lewis*, with their adjacents; his residence shall be the Canonry of *Ross*. The Superintendent of *Argyle*, his Diocese shall be *Argyle*, *Kintyre*, *Lorne*, the South Isles, *Arran*, and *Boat*, with their adjacents; his residence is at *Argyle*. The like of the Superintendent of *Aberdene*; the Superintendent of *Breckin*; the Superintendent of *Fife*; the Superintendent of *Edinbrough*; the Superintendent of *Leidburgh*; the Superintendent



Superintendent of *Glasgow*; the Superintendent of *Dunfreys*; all of them bounded with their severall jurisdictions; which who desires to know particularly, may have recourse to the learned Discourse of *D. Lindsey*, then Bishop of *Brechen*, concerning the proceedings of the Synod of *Perth*; where he shall also finde the particularities of the function and power of these Superintendents: Amongst the rest, these; That they have power to plant and erect<sup>10</sup> Churches; to set order, and appoint Ministers in their Countreyes; That, after they have remained in their chiefe townes, three or foure moneths, they shall enter into their Visitation; in which they shall not onely preach, but examine the life, diligence, and behaviour of the Ministers: as also they shall trie the estate of their Churches, and manners of the people; They must consider how the poore are provided, and the youth instructed; They must ad-<sup>20</sup>monish where admonitions need, and redresse such things, as they are able to appeale; They must note such crimes as are hainous, that by the censures of the Church the same may be corrected. And now, what maine difference, I beseech you, can you finde, betwixt the office of

of these Superintendents, and the present Bishops? How comes it then about, that the wind is thus changed? that those Church-governours, which your owne reformers with full consent allowed, and set downe an Order for their Election in your Constitutions before the Book of Psalms in Meeter, should now be cashiered? There, and then, *M. Knox* himselfe, whose name you professe to honour, by the  
10 publike authority of the Church, conceives publike prayer for *M. Iohn Spetefwood* then admitted Superintendent of *Lothian*, in these words; O Lord, send upon this our Brother (unto whom we do in thy name commit the chiefe charge of the Churches of the division of *Lothian*) such a portion of thy holy Spirit, as that &c. And, in the name of the Church, blesteth his new Superintendent, thus; God that hath called thee to the office of a watch-  
10 man over his people, multiply the gifts of his grace in thee, &c. Now I beseech you, how is this Superintendency lost? That which was then both lawfull, and usefull, and confessed for no other then a calling from God, is it now become sinfull and odious? Are we become so much wiser, and more zealous than

our first reformers, as there is distance betwixt a Superintendent, and no Bishop? But what? is it the stroke the Bishops have in government, and their seat in Parliament, which is so great an eye-sore? Let me put you in minde, that your greatest patrons of your desired Discipline have strongly motioned an Ecclesiasticall Commission for the over-looking and over-ruling your Consistories; and even when they would have Bishops excluded both out of those Comitall Sessions, and out of the Church, yet have moved (such was *Beza's* device long since for Scotland) That in the place of Bishops there might be present in the Parliament-house, some wise and grave Ministers of speciall gifts and learning, sorted out of all the land, to yeeld their Counsell according to Gods heavenly Law, even as the Civill Judges are ready to give their advice according to the temporall Law, and for matters of greater difficulty. What a world is this? Grave and wise Ministers, and yet no Bishops? Doth our Episcopacie either abolish our Ministry, or detract ought from wisdom and gravity? Away with this absurd partiality. But these must be to advise, not to vote; in any case beware of that; where then is the third estate?

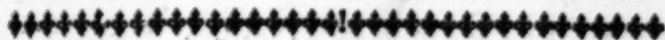
Moved also to the Lords of the Counsell in *Q. Eliz.* time by the humble Mot.

*Beza's*

Beza's Counsell, we see, is yet alive, but it comes not home to the purpose; Welfare that bold Supplicator to *Q. Elizabeth*, which moved, that foure and twenty Doctors of Divinity, to be called by such names as it should please her Highnesse, might be admitted into the Parliament House, and have their voices there, instead of the Bishops. O impotent envie of poore humorists, Doctors, but no Bishops; Any men,  
10 any names, but theirs; the old word is, *Love creepes where it cannot goe*; How much are we beholden to these kinde friends, who are so desirous to ease us of these unproper secularities? Even ours at home can nibble at these (as they think) ill-placed honours, and services; yours goe (alas) too roundly to worke; striking at the root of their Episcopacie, not pruning off some superfluous twigs of priviledge, and rather than not strike home, not caring whom they  
10 hit in the way; would God I might not say, even the Lords Anointed, whom they verbally professe to honour; at whose sacred Crowne and Scepter, if any of the sons of Belial amongst you do secretly aime, whiles they stalke under the pretence of opposition to Episcopacie, the God of heaven find them out; and powre upon  
Ggg 2 them.

them deserved confusion. But for you, alas, Brethren, what hopes can I conceive, that these pre-judged papers can have any access to your eyes, much lesse to your hearts; my very Title is barre too much: But if any of you will have so much patience, as to admit these lines to your perusal, I shall beseech him for Gods sake, and for his own, to be so farre indifferent also, as not upon groundlesse suggestion, to abandon Gods Truth and Ordinance; and out of meere<sup>10</sup> opinion of the worth of some late Authour, to adore an Idoll made of the earings of the people, and fashioned out with the graving tooles of a supposed skilfull *Aaron*: Shortly, after these poore well-meant (howsoever, I doubt, ineffectuall) endeavours, my prayers shall not be wanting for your comfortable peace, loyall obedience, perfect happinesse. Oh that the God of heaven would open your eyes, that you may see the truth; and compare what you have<sup>20</sup> done, with what you should doe, how soone would you finde cause to retract your own decrees, and to re-establish that true Ordinance of the living God, which you have beene mis-induced to abandon.





## §. 9.

*An exhortatory conclusion to our brethren at home.*

**A**Nd for you, my dearly beloved Brethren, at home; For Christs sake, for the Churches sake, for your soules sake, be  
10 exhorted to hold fast to this holy Institution of your blessed Saviour, and his unerring Apostles; and blesse God for Episcopacie. Do but cast your eyes a little back, and see what noble instruments of Gods glory, he hath beene pleased to raise up in this very Church of ours, out of this sacred vocation: What famous servants of God, what strong Champions of Truth, and renowned Antagonists of Rome, and her superstitions; what ad-  
20 mirable Preachers; what incomparable Writers; yea what constant and undaunted Martyrs, and Confessours; men that gave their blood for the Gospell, and imbraced their fagots, flaming; which many gregarie Professours held enough to carry cold and painlesse: To the wonder and gratulation of all

Ggg 3      forraigne

forraigne Churches, and to the unparallelable glory of this Church, and Nation. I could fill this page with such a Catalogue of them, who are now in their heaven, that come for the present to my thoughts; (besides those Worthies yet living, both here, and in *Ireland*, who would be unwilling from my pen to blush at their owne just praises) as might justly shame and silence any gaine-sayer. After that a malicious Libeller hath spit out all his poyson against E-<sup>10</sup> piscopacie, and raked together, out of all histories, all the insolencies, and ill offices, which have, in former ages, been done by professedly Popish Prelates (which do almost as much concerne us, as all the Treasons and Murders of formerly male-contented persons can concerne him) faine would I have him shew me, what Christian Church under heaven, hath, in so short a time, yeelded so many glorious Lights of the Gospell, so many able and prevalent ad-<sup>20</sup> versaries of Schisme and Antichristianisme; so many eminent Authours of learned workes, which shall out-bid time it selfe; let envie grinde her teeth, and eat her heart; the memory of these worthy Prelates shall be ever sweet and blessed. Neither doubt I but that it will  
please

please God, out of the same rod of *Aaron*, still to raise such blossomes, and fruit, as shall win him glory to all eternity: Go you on to honour these your reverend Pastors, to hate all factious withdrawings from that government, which comes the nearest of any Church upon earth, to the Apostolicall. And (that I may draw to Conclusion) for the farther Confirmation of your good Opinion of the Bishops of your  
 10 Great Britaine, heare what *Jacobus Lectius*, the learned Civilian of Geneva in his Theologicall Prescriptions, dedicated to the Consuls, and Senate of Geneva, saith of them, *De Episcoporum autem vestrorum vocatione, &c.* As for the calling of your Bishops (saith he) speaking to his Popish adversaries) others have accurately written thereof, and we shortly say, that they have a show of an Ordinary Ministry, but not the thing it selfe, and that those onely are to be held  
 20 for true and legitimate, which *Paul* describes to us in his Epistles to *Tymothie* and *Titus*, *Cujusmodi olim in magno illo Britanniarum regno extitisse, atque etiamnum superesse, subindeque eligi Episcopos non diffitemur*; Such kinde of Bishops as we do not deny, but yeeld, to have been of old, and to be still at this day, successively elected in the great Kingdome

*Jacob. Lectius.  
 Prescriptum  
 Theologicarum l.  
 2. Nota. 2.*

*Adversus codicem  
 Fabrianum.*

Kingdome of Britaine: Thus he: when Geneva it selfe pleads for us, why should we be our owne adversaries? Let me therefore confidently shut up all, with that resolute word of that blessed Martyr, and Saint, *Ignatius*: *Ἡ δὲ αἰς ἡμῶν Θεὸς ἡμῶν: καὶ ἐννοεῖται ὡς καὶ ὁ Θεὸς ὑμῶν Ἄν- ἡμῶν ἐν τῇ ἱστορίᾳ τῶν ἐνομένων, ἀποβυτρίῳ, διακρίνεται, καὶ αὐτῶν μὲν τὸ μὲν ἡμῶν ἐχεν ὅτι Θεὸς.* Let all things be done to the honour of God; Give respect to your Bishop, as you would God should re-<sup>10</sup> spect you. My soule for theirs which obey their Bishop, Presbyters, Deacons; God grant that my portion may be the same with theirs. And let my soule have the same share with that blessed Martyr that said so.

*Amen.*



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